THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. IX. No. 49. NEW-YORK, SATURDAY, FEBRUARY 15, 1840. Whole Number 465.

POETRY.

For the Churchman.

The following feeble tribute to the memory of the Rev. B. D. Winslow, was written soon after his decease, but withheld from the Churchman in the hope that some abler hand would assume the task, and sing a more fitting requiem. Should you not think it too late for insertion, it is at your disposal.

LINES

IN MEMORY OF THE REV. BENJAMIN D. WINSLOW.

Call'd early home, O who shall weep,
When ev'ry mortal pang is o'er?
And thou art with the blest, who keep
Bright watch on the eternal shore;
For thou hast gain'd that fair abode,
Forever free from pain or sin,
The city of the living God,
Who bade his servant enter in.

'Twas thine to wake a tuneful string,
And sing the lays of Zion here:
With higher strains thy harp shall ring,
In that immortal, deathless sphere;
By life's pure stream 't is thine to stray,
And quaff its waters freely now,
And bask in that celestial ray,
Which streams from thy Redeemer's brow.

Thou hast bound up the broken heart,
And gently dried the falling tear,
And whisper'd words of hope and trust,
The fainting spirit still to cheer;
The widow's help, the orphan's guard,
How many tears were shed for thee!
Those tones of love no more are heard,
And miss'd thine angel ministry.

Yet wherefore mourn thee, early blest,
Young soldier of the banner'd cross,
Or wish to break thy holy rest:
Thine is the gain, tho' ours the loss;
Early thou hast ungirt thy sword,
And early laid thine armor by,
Fall'n in the thickest of the fight,
Yet gladly shouting, "Victory!"

O blest and sainted! could we now
Behold thee in that better land,
And know the ceaseless joys that flow
Forever from our God's right hand,—
And hear the anthem sweet and clear,
Of those pure realms where thou art come,—
We could not shed one sorrowing tear,
That thou wert early summon'd home.

M. N. M.

For the Churchman.

ON THE DEATH OF DR. S. CAPRON, OF WALDEN.

"Dust unto dust," and to its God,
Earth has resign'd the trust he gave;
Yet memory shrines that burial sod,
And marks it as the good man's grave.

And mourn we o'er that buried one?
O take the gathering clouds of care,
And fling them round life's setting sun,
And lose them in the glory there:

Glory! that needs no storied pen,
For one who never ask'd for fame,
Yet winning from his fellow men
The glory of an honest name.

Go learn it at the cottage hearth,
And in the peace that hovers there;
And when night lifts the thoughts from earth,
'Tis breath'd in blessing and in prayer—

For him, that sought the erring soul,
And led it from guilt's darken'd road,
Winning the tempted from his bowl,
Back to himself—his home—his God.

And even they his kindness woo'd
But vainly from the cup of shame,
Will yet, by feeling half subdu'd,
In softer accents breathe his name.

For mountain rocks will show, when cleft,
The impress of some buried flower,
And in the hardest heart is left,
The record of its guiltless hour.

And yet with such simplicity
Of heart, was action bound the while,
That children fondly climb'd that knee,
To meet a welcome and a smile.

And when they heard his voice no more,
In little bands I've seen them come,
And point the stranger to his door,
And whisper, "that was once his home."

He lived till age had crown'd with snows
His brow; yet like the Syrian hill
Amid the waste of life he rose,
And verdure clasp'd his bosom still.

He died, as dies the forest tree,
Round which the deathless ivy twin'd,
Scath'd by thy stroke, Mortality,
Yet foliag'd with immortal mind.

S. W. C.

PARENTAL SOLICITUDE.

If children could only be made aware of the heartfelt delight with which parents behold the development of talents and noble sentiment in their offspring, with what avidity would they seek the means of expanding the sphere of their intelligence, and cherishing the moral sentiments that impart dignity to the human character! From infancy to manhood the welfare and happiness of the child is the sole object of the parent's solicitude. Under all circumstances, through good or evil fortune, the present and future condition of those whom they may have rocked in the cradle, or dandled on the knee, is the polar star to which their affections point with undeviating constancy.

Should their path through life be prosperous, the possession of wealth and distinction is only precious in their eyes, as affording the means of confirmation on those who are, in future years, to be their representatives, the honors that attend riches and exalted character; and should adversity be their lot, and difficulties beset them, they are forgotten in the hope that circumstances may ensure a better fate to their children.

The child may be affectionate and tender, but the filial relation is not susceptible of the intensity of affection which belongs to the parental tie. It is this depth of love that enables the old to pass from the stage of life without regret. They feel that in their children they will continue to live, and that, however this world and its concerns may be lost by them, succeeding generations will recognize in their offspring, portions of themselves. With what unspeakable delight does a father behold the first manifestation of exalted intelligence in a son, and how does he dwell upon actions that bespeak nobleness of purpose and soundness of integrity! If these feelings of gratification are inexpressibly delightful, so on the other hand the emotions with which he views indications of an opposite character are utterly painful.

To see the object of his paternal solicitude, over whom he has watched day after day, and year after year, falling off from the path of virtue, and deaf to the appeals of honorable motives, is to him a source of bitterness of regret, to which no temporal blessing can furnish an antidote.—Honors may await, and the confidence and love of his fellow beings may, for a moment, cheer his path through life, but when he reflects that this honor and this love are to be changed into contempt and dislike in the person of his own child, he feels as if it were better to be deprived of all than to witness so heart-rending a contrast.

If there be reserved for human life a joy more exalted than all the others, it is that of beholding its last moments cheered by the fondness and affection of a worthy and virtuous progeny—and if there be a pang more agonizing than any other, it is that of a dying parent, whose last thought rests upon the crimes of a depraved but fondly-loved child.—*Baltimore American.*

From the Banner of the Cross.

ISAAC TAYLOR'S BOOK.

Mr. Editor,—Not being personally acquainted with Isaac Taylor, I can form no opinion whether he is a good man or a bad. If he be the former, he is as defective in "right judgment" as ever was a godly person; for his book, "Ancient Christianity," is, from such an one, the quintessence of wickedness. Were it the production of an infidel, I should be the last to complain: it would do what its author intended it to do; it would show its true flag; and no clergyman would have published it; nor would clergymen have given it their unqualified praise, and recommended it to the perusal of the multitudes over whom they have influence. But it is the infidel production of a professing Christian; and the approbation bestowed on it by Christians is dreadful, it is horrible.

I shall not trouble you or your readers with a review of this mass of poison; for, though I have enough common sense, and I trust enough Christian discernment, to satisfy me that Isaac Taylor has misrepresented facts, and is very largely a "false accuser" of the brethren and the Fathers, a review would carry me into a region of lore with which I am very little acquainted. Still, in common with the most unlearned, I have a right to form an opinion of his book. And that opinion is the one just stated. Neither shall I twit those enemies of the Oxford Tracts, who have so eagerly employed against them some of the arguments of Isaac Taylor, with his (to them) *ex cathedra* decision, that this Oxford theology is not popish, but that exactly of the primitive Church; for the joke turns to gall, on finding that he regards both the primitive Church, and Oxford divinity if duly carried out, as, though *different* from popery, yet actually WORSE than popery itself! How has it happened, Mr. Editor, that this astounding fact did not alarm the panegyrists of Isaac Taylor? What "strong delusion" has come upon *Christians*, not to perceive that *they* at least ought to say of this book,—to give it credit is to "believe a lie," or if it be true, "there is written therein lamentations, and mourning, and wo?"

The argument of Isaac Taylor is briefly this. Immediately, *instantly*, after the death of the apostles, the doctrine of the merit of celibacy, and the enormities consequent on the wide adoption of that principle, took such a hold on Christianity, on Christianity at large, both practical and doctrinal, as to keep it more than half strangled, till the Reformation loosened the grasp of its foe, by giving all ecclesiastical celibacy to the winds; and that, in the mean time, the Church of Rome did (comparatively) good service, by placing the votaries of celibacy under greater and more effectual restrictions than were imposed on them by "Ancient Christianity." Nor was this subjugation of Gospel truth and Gospel purity effected by mere human corruption, making no pretence to a good motive, to piety, or to sound principle of any sort, i. e., by the devil acting openly and without disguise, to destroy good morals; but by the devil arraying himself in principle against Christ, by false religion, by gnosticism, buddhism, soofeism holding in latent bondage the Church and the Church authorities, the Christians and the Christian Fathers, who rejected and refuted this false religion in all its tangible principles. In other words, false religion made the true religion its mouth-piece and its lackey for more than fourteen centuries; never allowing it to speak and act for itself in all the wide range mentioned, after the death of its inspired guardians: as soon as *they* were gone, gnosticism marched up to Christianity and exclaimed, "Jesus I know, and Paul I know; but who art thou? and the [phantasm] in whom the evil spirit was, leaped on her, and overcame her, and prevailed against her, so that she fled out of her house naked and wounded," and entered it not again till the Reformers tore away the claws and the fangs of her oppressor! Mr. Editor: if this is not infidelity, what is? Bad enough is the abomination of denying the Lord in plain terms; but it has the merit of honesty: and with such infidelity I am not now arguing. Here, however, we have a denial of what *makes* Jesus Lord, yet a profession of his name and cause. Can that religion be divine, which had not even an infancy of comparative pureness, after being weaned from its miraculous nursing, but was as bad before the world befriended it, as after, nay, worse? worse in the third and fourth centuries, than in the thirteenth and fourteenth? Can that religion be divine, which waited only for the death of its inspired chiefs, to change itself, instantly and over all the world, into a code of impurity under the guise of strictness? into a "religion of [outward] sacraments," instead of a religion of holy graces? Would Adam have proved himself a "living soul," had he lain down again in the dust, as soon as his Creator left him to himself? and is Christianity a life-giving, or even a living code of truth, if such were its immediate fate? Away then with Isaac Taylor and his book, "to the bats and to the owls:" let infidels, open infidels, adopt them, and welcome; for we need not fear *them*. But let the Christian praise God most fervently, that, knowing his religion to be true, he knows as certainly that Isaac Taylor's book *cannot* be true.

One word more, for Episcopalians. Dear brethren,—you believe episcopacy to have apostolic or divine origin; you find it in the New-Testament and in all subsequent ecclesiastical history; you find that it was never put aside till the days of Luther and Calvin. Now, transform Isaac Taylor's argument, so as to make it apply to episcopacy instead of "Ancient Christianity." As soon as the first bishops, the apostles, were dead, and none remained on earth but their episcopal successors, gnosticism crept instantly into the whole Church, with celibacy and its abominations; and the bishops welcomed its furtive power, though they repudiated its open principles; the bishops lauded the celibate institution, though they saw it prevail against truth and morality, and leave them with but a "cold, inert orthodoxy;" the bishops and the episcopal Church continued to act thus for fourteen centuries; when, Luther and his people lapsing from episcopacy, and Calvin and his followers trampling it under foot, the demon of celibacy was cast out of their Churches; and the Episcopal Church of England followed timidly the example which non-episcopacy rendered complete in the continental Reformers! There, is as good an argument as that of Isaac Taylor, and one having quite as much verisimilitude. Try then your Episcopalian principles by this test. Will you surrender them for such an objection and say they have no warrant in the Bible? you will not: you perceive that the argument is factitious, and wants cohesion; and you will permit episcopacy to rest upon its proofs, without any such presumption against it. Do the same justice then, to "Ancient Christianity," to *primitive* Christianity; for the two are distinguishable, though Isaac Taylor has endeavored to confound them under the name of Nicene Christianity:—do the same justice, I say, to primitive Christianity; let Isaac Taylor's book be to you as if never written; let the Fathers be treated, not as knaves or dupes, but as you would treat Bishop White, Bishop Hobart, Bishop Seabury; as you would treat Bishop Horsley, Bishop Beveridge, Bishop Bull; as you would treat Bishop Jewell, Bishop Ridley, Archbishop Cranmer. Never allow the Fathers, more than you would these latter men of God, to be put into the arena with gladiators. They are not infallible; but they are always worthy of honorable and candid opponents.

O.

COMMUNICATIONS.

For the Churchman.

ADVERSARIA—NO. XX.

> "Ut si
> Cæcus iter monstrare velit: tamen adspice, si quid
> Et nos, quod cures proprium fecisse, loquamur."
>
> *Hor. Epist.* I. 17.

Hallam's Introduction, vols. II. *and* III.—In the recent able analysis of these volumes in the New York Review, there seemed to be little room for mere criticism. The work itself was very extensive, and the Review, undertaking a survey of the whole, could hardly do any thing more. Otherwise, it is likely there would have been less occasion for the few remarks that follow: which suggested themselves to the writer in the course of a recent perusal of Mr. Hallam's work.

The style of this history appears unelaborate, and classically simple. With little of florid sweetness, or discursive eloquence, it preserves much of the majestic march of Roman history; and not unfrequently we pause over passages like this:—(II. 506.)

"The correspondence of scholars with each other. It was their constant usage, far more than in modern times, to preserve an epistolary intercourse. If their enmities were often bitter, their contentions almost always violent, many beautiful instances of friendship and sympathy might be adduced on the other side; they deemed themselves a distinct cast, a priesthood of the same altar, not ashamed of poverty, nor disheartened by this world's neglect, but content with the praise of those whom themselves thought worthy of praise, and hoping something more from posterity than they obtained from their own age."

Or this:—(III. 382.)

"The political system of Hobbes, like his moral system, of which in fact it is only a portion, sears up the heart. It takes away the sense of wrong, that has consoled the wise and good in their dangers, the proud appeal of innocence under oppression, like that of Prometheus to the elements, uttered to the witnessing world, to coming ages, to the just ear of Heaven. It confounds the principles of moral approbation, the notions of good and ill desert, in a servile idolatry of the monstrous image it creates, and after sacrificing all right at the altar of power, denies to the Omnipotent the prerogative of dictating the laws of his own worship."

I need say nothing of the matchless skill, and the learning, which is so conspicuous in this great work. Our only regret is ever that the historian dwells no longer on each theme: that there should be any end to discourses and notes so rich in interest and instruction. May he happily finish the work he has so nobly begun!

But the greatest authors are not without faults. The "versus inertes," the "ambitiosa ornamenta," and the "ambigue dictum," may all be cited in the truest and greatest poets! Indeed, it is a maxim of the Art of Poetry, that "operi longo fas est obrepere somnum."—That is, we cannot expect it to be otherwise. A recent writer in the Gentleman's Magazine, has criticised the style of Hume, Gibbon, and Robertson: it is surprising what blemishes he discovers. Some few faults of this kind have occurred to me in my reading of these volumes of Mr. Hallam's history, which I will now advert to. And the first that I have noted is an instance of the ambigue dictum. I quote the second volume, p. 98, note, where it is said, that "no general council ever contained so many persons of eminent learning and ability as that of Trent," &c. This ambiguity is hardly corrected by the assertion on the next page, that "there is some difficulty in proving for the Council of Trent that universality to which its adherents attach an infallible authority." Nor is the matter further helped by another allusion to the Council in vol. III., p. 66:—"If the Councils of Nice or Trent were truly inspired," &c. Judging from his work, I have no hesitation in supposing that Mr. Hallam is a member of the Church of England.—But this ambiguity is censurable, independently of the author's faith. It appears to me that the passage quoted involves, without reference to any circumstances that may attach to it, a mere logical fallacy: a thing we should not have expected in Mr. Hallam. The paragraphs that I subjoin are other instances of the "ambigue dictum."

At p. 161, of the second volume, we learn that "The Margarita Antoniana, by Gomez Pereira, published at Medina del Campo in 1554, has been chiefly remembered as the ground of one of the many charges against Descartes, for appropriating unacknowledged opinions of his predecessors. The book is exceedingly scarce, which has been strangely ascribed to the efforts of Descartes to suppress it. There is, however, a copy of the original edition in the British Museum, and it has been reprinted in Spain. It was an unhappy theft, if theft it were; for what Pereira maintained was precisely the most untenable proposition of the great French philosopher—the absence of sensation in brutes. Pereira argues against this with an extraordinary disregard of common phenomena," &c. The fault of this sentence is, not that its meaning may not be arrived at, but that the reader is tempted in the first place to make nonsense of it; and has to read it twice. But the following presents to my mind a difficulty that I have not yet been able to get over; (vol. III, p. 11, note, where the author is speaking of Savilé's edition of St. Chrysostom; and it is said, that)—"as this is the first work of learning, on a great scale, published in England, it deserves the particular commemoration of those to whom we owe it." Again, p. 19 of the same volume, where the historian is speaking of the writers of Latin at the period of this section of his work, in the different countries of Europe, he proceeds:—"And though neither in Germany nor the Low Countries, it was very customary to employ the native language, the current Latin of literature was always careless, and often barbarous. Even in Italy, the number of good writers in that language was now very scanty. Two deserve to be commemorated with praise, both historians of the same period. The history and annals of Grotius, in which he seems to have emulated with more discretion than some others, the nervous brevity of Tacitus," &c. * * * "the Decads of Famiasous Strada, a Roman Jesuit, contain a history of the Flemish war, not written certainly in imitation of Tacitus," &c. The connection of generals and particulars is here apparently so loose, that we are led to fancy that Grotius as well as Strada was an Italian.

At p. 279 of the third volume, there is something to which (as I understand it) I cannot forbear taking exception. The author is discussing the position of Hobbes, (p. 277 of the same volume,) that without speech "there had been amongst men neither commonwealth, nor society, nor content, nor peace, no more than among lions, bears, or wolves." That they would still have been MEN, and that the analogy with which the sentence concludes is a fallacious one, will hardly perhaps here be disputed. Mr. Hallam urges in reply with great force, the case of a supposed dumb and deaf community, but like Hobbes concludes with an analogy which also seems to me false: "Upon the lowest supposition," he says, "they could not be inferior to the Chimpanzees, who are said to live in communities in the forests of Angola." Ants indeed live in commonwealths, and bees; but these are commonwealths of ants or bees, in which we use the word commonwealth arbitrarily. This case, if put by writers of a certain character, would be instantly odious. It may involve a very pernicious assumption and theory. The following must be considered an awkward sentence: (III. 57, note.)—"He was never on good terms with Savilé," (the author is speaking of Casaubon,) "the most presumptuous of the learned, according to him, and most scornful, whom he accused of setting on Montague to anticipate his animadversions on Baronius, with some suspicion, on Casaubon's part, of stealing from him." And the following can hardly be allowed to pass without animadversion: (III. p. 17.) "Farnaby also was a schoolmaster, and schoolmasters do not write for the learned;" a remark, which in any connection that it may here be conceived to stand in, is obviously untrue, and does not require any refutation.

I have thus freely noticed the few maculæ that met my eye in these volumes of the Introduction to the Literature of Modern Europe. I cannot but regret that the review which has been referred to in this article, should not have undertaken a critical notice of so important a work: since criticism is always more instructive in these journals of learning, than mere analysis. I can hardly suppose that greater blemishes than have been pointed out in this article, could be found in the Introduction, but these would receive that due notice which the lapsus of a great writer certainly deserve. Although perfection is involved in great difficulties, so that we only, as by fire, reach forward unto its attainment, and in all that we do are almost utterly apt to fall short, yet there is no surer method to attain perfection, than by the exposure and cure of imperfectnesses. May all our own be pardoned!

Philarchæus.

For the Churchman.

The following is an extract from an ancient author in the Church, whose writings are in high estimation, on a subject interesting at this period, and particularly calculated to show the error of those who deny that the Eucharist is a commemorative sacrifice:

T.

("Having in remembrance his blessed passion.") This blessed sacrament is *commemoratio Dominicæ passionis—a commemoration of our Saviour's passion*—so was his express command when he first instituted this holy rite, τουτο ποιειτε εις την εμην αναμνησιν, *doe this in remembrance of me*, which words import something more than a calling of his passion to our mind, a meditating and thinking upon it when we are conversant about that sacred action, as is vulgarly apprehended. Sure I am, the Primitive Church stretched it farther, and held herself obliged thereby, not onely to a mental, but a vocal commemoration therefore. Witness her liturgical formulas, constantly running after one tenor, importing as such "μεμνημενοι ων δι ημας υπεμεινεν ευχαριςεμεν σοι Θεε παντοκρατορ και την διαταξιν αυτε πληρεμεν:—*making commemoration of what he suffered for us, we give thanks to Almighty God, and so fulfil his appointment*—so the constitutions, whereby it is manifest not only that such commemoration was made, but that it was made upon the account of divine institution.

In all the liturgies ascribed to St. James, St. Basil, St. Chrysostom, &c., the like commemoration passeth currant, for the Latines listen to St. Ambrose: *Sacerdos dicit ergo memores gloriossissimæ ejus passionis et ab inferis resurrectionis et in cœlum ascensionis, offerimus tibi*; the priest says, *therefore commemorating his most glorious* passion, *resurrection from the dead, and ascension into heaven*, we offer up unto thee, &c. Agreeably to which is now the canon of the mass, whence it is that the same Ambrose, of the words "doe this in remembrance of me," gives this paraphrase: *Mortem meam prædicabitis resurrectionem meam annunciabitis adventum sperabitis donec iterum adveniam:—Ye shall set forth my death, declare my resurrection, and hope for my coming until I shall come again.* Indeed, St. Paul himself seems so to interpret them, saying, *For as often as ye shall eat this bread and drink this cup, ye do show the Lord's death till he come.* 1 Cor. xi. 26. Implying that annunciation or declaration of Christ's passion was usually made at the celebrating of the Eucharist, which could no otherwise be but by verbal communication.

For the Churchman.

METHODIST EPISCOPACY.

Mr. Editor—There seems to be an increasing disposition in our country to discuss the facts in the early history of the Methodists, and the causes of their different positions in England and America. In compliance with this feeling, I wish to call your attention to some of those facts, which I do not recollect, of late years at least, to have seen alluded to.

It may not be known to many of your readers that the Wesleyan Methodists in England have not, until lately, used any forms of ordination to the ministry, except election by the Conference. There was no public prayer of consecration, no imposition of hands, used in setting apart their preachers. Although some of their preachers assumed the ministration of the sacraments, yet, in reference to baptism, it was on the ground that lay baptism has generally been admitted by the English Church; and in reference to the Lord's Supper, on the ground taken by Adam Clarke, in his treatise on the subject, that Holy Orders are not necessary to its administration. And when, some years since, the Canadian Methodists were admitted into union with the English Wesleyans, it was made an express condition that they should lay down their assumed Episcopal ordination, as derived from the American Methodists. Dr. Coke himself, though pretending to have been ordained a Bishop by Mr. Wesley, was never admitted to any authority whatever in England, as a consequence of that ordination. No slight proof that the English Methodists, though they bear his name, did not regard Mr. Wesley, as some of his followers in this country seem to do, as infallible. The American Methodists, on the other hand, have, from the first, formed a regular, that is, a constant or perpetual ministry, derived by succession,—not from the apostles, that is a subject for their ridicule,—but through Dr. Coke from Mr. Wesley!

Mr. Asbury, in his published journal, i. 378, says of the proceedings of the first American General Conference, which established the Methodist Ordinal, and in which he was set apart as a *superintendent*: "We were in great haste, and did much business in little time." Whether it was owing to this haste occasioning the point to be overlooked, or it was a matter of principle with them, I have no means of judging; but certain it is, that the Methodists, much and often as they have declaimed against us for ordaining anew those professed ministers who have not had Episcopal ordination, have made no provision whatever for admission to their ministry except by passing through all the preparatory forms contained in their Book of Discipline; and thus have made their sect, so far as its ministry is concerned, the most exclusive in Christendom! To the ministry of the Episcopal Church, all men, otherwise qualified, may be admitted, who have "had Episcopal ordination." In England, a minister of the English Church, who is willing to connect himself with the Methodists, has always been gladly welcomed among them; among other reasons, because he is regarded as peculiarly qualified to administer the sacraments. But among the American Methodists, although the chief agent in their organization, Dr. Coke, after constituting their Church, applied to be admitted to consecration in the Episcopal Church, yet the ministers of that same Church could not, if they desired it, be admitted to the Methodist ministry, without passing through all the preparatory forms in their Book of Discipline, and receiving a new imposition of hands from one of their "Bishops!" Their *Episcopal* ordination shall avail them nothing. They must take the position of laymen.

A curious chapter on the variation of human opinions might be grounded upon these facts. 1. The English Wesleyan Methodists, who glory in being the immediate and consistent followers of John Wesley, gladly receive ministers Episcopally ordained, and give peculiar honor to their ministrations, but deny the Episcopal ordinations of the American Methodists, as assumed upon insufficient authority. 2. The American Methodists, on the other hand, do not admit the Episcopal orders, and will allow no ordination whatever but their own. And yet they profess to derive their own authority in sacred ministrations from John Wesley, a presbyter of the English Episcopal Church, through Dr. Coke, another presbyter of the same Church! I know that Dr. Bangs, and others, have endeavored to avoid the charge of schism, by asserting that Wesley had an "extraordinary call"—that he was "no ordinary messenger from God,"—in short, that he was a new apostle! But I have never been able to discover, that Wesley himself ever made any such pretensions; on the other hand, both himself and Dr. Coke did profess to have been converted to Lord King's opinion, that presbyters were equal to bishops in the primitive Church, and consequently were authorized to ordain; and therefore that it was incumbent on them to provide a ministry for "the poor sheep in the wilderness" of America. Mr. Asbury, when in his Journal, iii. 168, he says, "I will tell the world what I rest my authority upon," makes no allusion whatever to Mr. Wesley; and had evidently come to think, at that period, that he was wholly independent of Wesley's jurisdiction. Indeed, Dr. Coke tells us that the spirit of insubordination to Mr. Wesley had gone far enough to make Wesley himself dissatisfied with the steps he had taken for the separation. "He being pressed by our friends on this side of the water [America] for ministers to administer the sacraments to them, (there being very few of the Church of England clergy then in the states,) went farther, I am sure, than he would have done if he had foreseen some events which followed." So that it appears that Mr. Wesley thought that he had gone too far in assuming the right to ordain: A very extraordinary fact in the case of one who is claimed to have had an extraordinary call to that very work! Dr. Coke, too, was sorry for the part he had taken in the work; for he showed, in his letters to Bishop Seabury and Bishop White, a very anxious desire not only to return into connexion with the Episcopal Church, but also to have all the preachers who had been ordained by Mr. Asbury and himself, re-ordained in the Episcopal Church! Mr. Asbury, alone, appears to have been well satisfied; and as Mr. Wesley and Dr. Coke, both, appear to have retracted the part they took in the establishment of the new ministry, it seems to me that he is better entitled, than any other, to the character of founder of the American Methodist *Church.* He himself says on this point, in his Journal, ii. 311, "Many churches go upon the paths already trodden two or three hundred years. *We formed our own Church*, and claim the power of a reform every four years."

Mr. Asbury (Journal iii. 368) gives the following statement of the grounds on which he exercised the ministry: "I will tell the world what I rest my authority upon: 1. Divine authority; 2. Seniority in America; 3. Election of the General Conference; 4. My ordination by *Thos. Coke, William Philip Otterbine*, a German Presbyterian minister, *Richard Whatcoat*, and *Thomas Vasey*; 5. Because the signs of an apostle have been found in me." He makes here no reference to Mr. Wesley. The omission of any allusion to the authority under which Coke acted, and his assertion of his own *seniority* in America, seems to imply that Asbury thought little of the pretensions under which Coke acted in the case; while the parading of Otterbine's character and participation, would *seem* to refer to him, as the individual from whom the authority really came. There is, moreover, a singular discrepancy between this statement of Asbury and Dr. Coke's own account of the matter, in the Letters of Orders which he gave to Asbury, and which are here copied from Asbury's Journal, i. 378: "Know all men by these presents, that I, Thomas Coke, Doctor of Civil Law, late of Jesus College, Oxford, *Presbyter of the Church of England*, and Superintendent of the Methodist Episcopal Church in America, under the protection of Almighty God, and with a single eye to his glory, by the imposition of *my* hands and prayer, (being assisted by *two* ordained elders,) did, on the 25th day of this month, December, set apart Francis Asbury for the office of a *Deacon* in the aforesaid Methodist Episcopal Church. And also on the 26th day of the said month, by the imposition of *my* hands and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of *Elder* in the said Methodist Episcopal Church. And also on the 27th of the said month, being the day of the date hereof, have, by the imposition of *my* hands and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of a *Superintendent* in the said Methodist Episcopal Church: a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof, I have hereunto set my hand and seal this 27th day of December, in the year of our Lord 1784.

Thomas Coke." [*Seal.*]

There is no reference to Mr. Wesley in this document; nor is there any allusion to any election by the Conference. One would judge, from its whole tenor, that this was a selection and setting apart, by Dr. Coke, as superintendent of the Methodists, of one who was to act as his coadjutor. Neither is there any reference to his assistants in this work by *name*. He speaks, indeed, of being assisted by *two* ordained elders; but Mr. Asbury tells us there were *three*, and to make the matter certain gives us their names. How came Otterbine, a *Presbyterian*, to aid in this transaction? Did Dr. Coke think that a reference to Otterbine's participation in the Letters of Orders would have been inconsistent with the name of Methodist *Episcopal* Church, which the Conference had just assumed? There is something mysterious about this matter which those concerned should endeavor to clear away.

We have seen above, that both Mr. Wesley and Dr. Coke retracted, substantially, the part they had taken in this affair of settling a ministry for the American Methodists. There is still another participant to be referred to.—Dr. Coke was accompanied to this country by Richard Whatcoat and Thomas Vasey. They had been ordained by Mr. Wesley, as elders, at the same time with Dr. Coke's ordination as superintendent. They participated in Asbury's ordination, on "the memorable three days" of 1784; and they are supposed to be the elders mentioned in the Letters of Orders. A few years afterwards the latter, *Vasey*, possibly through the influence of Dr. Coke, became dissatisfied with his title to the ministerial office, renounced his connexion with the Methodists, applied to the late Bishop White for Episcopal ordination, was so ordained, officiated for a short period in this country, returned to England, and became the minister of an Episcopal chapel.

Thus it appears, that, of the five individuals originally concerned in founding a new ministry in this country, Messrs. Wesley, Coke, and Vasey, finally disapproved of what had been done by themselves; and we are driven to regard Mr. Asbury as the true fountain head and father of the Methodist Episcopal *Church* in America.

G. W. V. M.

Dec. 4, 1839.

For the Churchman.

OXFORD.

Ye fretted pinnacles, ye fanes sublime,
Ye towers that wear the mossy vest of time;
Ye massy piles of old magnificence,
At once the pride of learning, and defence;
Ye cloisters pale, that, lengthening to the sight,
To contemplation, step by step, invite;
Ye high-arched walks, where oft the whispers clear
Of harps unseen, have swept the poet's ear;
Ye temples dim, where pious duty pays
Her holy hymns of ever-echoing praise;
With all a mother's fondness bids you hail!
Hail, Oxford, hail!—*Thomas Warton.*

Let no one who has a particle of poetical feeling in him, enter Oxford without that volume of the British poets containing Warton's poems; for if he does, he will lose a principal charm associated with the place. It is better than all the guide-books. Do you ask why? We answer—read his poems, and be imbued with a proper spirit to visit Oxford, and its "fretted pinnacles"—its towers, "that wear the mossy vest of *time*"—its cloisters gray—stray through the Gothic aisles of her cathedrals—hear the deep-sounding organ peal on high the *swelling* anthem, the "slow-dittied chant," or varied hymn of praise, beneath

> "The vaulted dome,
> Where the tall shafts, that mount in massy pride,
> Their mingling branches shoot, from side to side;
> Where elfin sculptors, with fantastic clew,
> O'er the long roof their wild embroidery drew;
> Where superstition, with capricious hand,
> In many a maze the wreathed window planned,
> With hues romantic tinged the gorgeous pane,
> To fill with holy light the wondrous fane."
>
> *T. Warton.*

These are the things we come to Oxford to see; and it is pleasant to look at them through the poetic medium of Thomas Warton, who, besides being an erudite and elegant scholar, was a man of taste and genius, a biographer, historian, critic, and poet; whose sonnets Hazlitt, a good judge, preferred to any in the English language. Warton was also an admirer and judge of Oxford ale, the qualities of which he has immortalized in a panegyric worthy the subject:

> "Balm of my cares, sweet solace of my toils,
> Hail, juice benignant!
>
> * * * *
>
> My sober evening let the tankard bless,
> With toast embrown'd, and fragrant nutmeg fraught.
>
> What though me sore ills
> Oppress, dire want of chill-dispelling coals,
> Or cheerful candle, save the make-weight's gleam
> Haply remaining—heart-rejoicing ale
> Cheers the sad scene, and every want supplies.
>
> * * * *
>
> Be mine each morn, with eager appetite
> And hunger undissembled, to repair
> To friendly buttery; there, on smoking crust
> And foaming ale, to banquet unrestrained,
> Material breakfast. Thus, in ancient days,
> Our ancestors robust, with liberal cups
> Usher'd the morn, unlike the squeamish sons
> Of modern times."

We neglected to taste this famous ale; we are therefore ignorant to this hour of the flavor of the "juice benignant," as he calls it. But we will venture to take his word for it—we will not dispute his learned authority, for we have great faith in the opinion of the historian of English poetry, Thomas Warton. We are informed, that at "Queen's College, Oxford, visiters are gratuitously regaled with delicious ale out of silver tankards, with bread and butter and cheese." This custom is evidently a relic of olden hospitality. Warton, however, is not the only poet laureate who has written in praise of ale, as the quaint rhymes of old Skelton, poet laureate to Henry VII. and VIII., entitled "The Tunnyng of Eleanor Rumming, the famous ale-wife of England," testify. Oxford was probably as much renowned in remote times for its ale, hospitality, and revelry, as for learning. Even in more recent days, we learn from the celebrated Earl of Clarendon, Chancellor to Charles II., who was a student of Magdalen College, and it is said quitted college in consequence of the habit of hard drinking, common among the students. But enough of ale!

We entered Oxford through High street, which, for the picturesque beauty of its ancient edifices, rich with the labor of the chisel, and venerable with age, cannot be surpassed. Then the sober repose and gravity of the professors and students, in their antique dresses, gliding quietly through the dim avenues, cloisters, old quadrangles, and beautiful gardens attached to the colleges and chapels, had an irresistible charm for us. Every thing here smacks of learning; even the taverns have names suitable to the place. Thus, to our mind, the 'Mitre," and "The Angel Inn," imparted something ecclesiastical and significant in the very sound, and unlike other ordinary places. Here we walked over the site of former edifices of the Church, when "She opened her gates to the poor, spread a table for the hungry, gave lodgings to the houseless, welcomed the wanderer; and high and low—learned and illiterate—alike received shelter and hospitality. Under her roof the scholar completed his education, the chronicler sought and found materials for history, the minstrel chanted lays of piety, and charity for his loaf and raiment, the sculptor carved in wood, or cast in silver, some popular saint, and the painter conferred on some new legend what was at least meant to be the immortality of his colors."*

Besides these pleasant reminiscences of this ancient place, we are reminded of the great and celebrated men who have imparted an enduring, an abiding interest to these colleges, cloisters and gardens. Pre-eminent among these names stands the founder of New College, that magnificent prelate, William of Wykeham, Bishop of Winchester, one of the most illustrious men of his age and country, as remarkable for fervent piety as for taste and learning. He was ranked among the first architects of his day, as is attested by those enduring structures, Winchester Cathedral, and Windsor Castle. He rose from very obscure or humble origin, yet he never forgot the high and holy trust committed to him. He was as much noted for being meek and lowly, as renowned and beloved for skill and sagacity as a counsellor, both of Church and state.

We are reminded likewise of another prelate, but of a far different character; with little of the meek and lowly in his composition, who loved to be "clad in the costliest dresses, and walk to sumptuous entertainments over inlaid floors, and under sculptured and painted roofs, hung with silver lamps, that diffused at once light and odor"—we mean Cardinal Wolsey! His portrait, drawn by Shakspeare, stands before us, painted to the life:

> "He was a man
> Of an unbounded stomach, ever ranking
> Himself with princes; one that by suggestion
> Tied all the kingdom: Simony was fair play;
> His own opinion was his law: i' the presence†
> He would say untruths; and be ever double,
> Both in his words and meaning; he was never,
> But when he meant to ruin, pitiful:
> His promises were, as he is now, nothing.
> Of his own body he was ill, and gave
> The clergy ill example.
>
> * * * * *
>
> This Cardinal,
> Though from an humble stock, undoubtedly
> Was fashioned to much honor. From his cradle
> He was a scholar, and a good ripe one;
> Exceeding wise, fair spoken, and persuading;
> Lofty and sour to them that loved him not,
> But to those that sought him, sweet as summer.
> And though he were unsatisfied in getting,
> (Which was a sin,) yet in bestowing, madam,
> He was most princely. Ever witness for him
> Those twins of learning that he raised in you,
> Ipswich and Oxford!"

And here stands this princely college, Christ Church, which he founded, a monument and a remembrance of a man who, in his extremity, was forced to beg the father Abbot of Leicester to

> "Give him a little earth for charity."

Do we want a more striking instance of the fall of greatness in its most humiliating form than that of Cardinal Wolsey?

Another high name in history is engraven on my memory, as associated with Oxford, whose prosperous and dazzling commencement of life ended in an ignominious death, but disgraceful only to those who caused it. Beshrew, and shame upon them; we write with indignation when we think of his enemies and executioners, as we inscribe upon our page the name of Sir Walter Raleigh! That bright and renowned name, echoed from the old world to the new and there held in grateful remembrance, as one of the proudest names on the page of English history. He received his education at Oxford; and dim cloisters once echoed the gay and sprightly footsteps of the scholar, the elegant courtier, statesman, gallant soldier, and the accomplished author of the "History of the World;" who finished a useful and brilliant life upon the scaffold!

Ha! how these old walls conjure up remembrances. Here mused and meditated Clarendon, gathering together the materials for his "History of the Rebellion," and whose life is not without its moral, or its stirring incidents. During the troublesome times of Charles I., he espoused the royal cause, and was knighted, and appointed Chancellor of the exchequer and privy Counsellor. When the King's cause failed, he secluded himself in Jersey, and wrote most of his "History of the Rebellion." Previous to the Restoration, Charles II. employed him on the continent, where he suffered all the miseries of indigence, until the King's party prevailed, when he was elected Chancellor of the University of Oxford, created Lord Hyde, and Earl of Clarendon. But he fell into disgrace, and was removed from all his employments, and finally impeached—then became an exile, and died at Rouen, in France, in 1674.

We have been betrayed into a glance at the lives of these eminent men, who form but a small portion of those whose history is inseparably connected with Oxford. Yet we have not quite done, for as we stroll over the beautiful walks of Magdalen College, can we help thinking of Addison?—whose fine imagination and exquisite humor as a writer has never been excelled; of whom that captious critic, Dr. Johnson, says, that "Whosoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison." The celebrated walk where he mused and studied, is still pointed out with affectionate interest; for who does not love and revere the memory and haunts of the Spectator.

Gibbon, the historian, was indebted to these ancient halls of learning for that taste for history, which he afterwards gave the world the fruits of, in his "Fall and Decline of the Roman Empire." "'Tis true 'tis pity, and pity 'tis, 'tis true," that he should in that celebrated work endeavor to unsettle the faith of the Christian, or offend his mind and reason; and that a book so full of deep research, so polished, and so learned, should exhibit

> "The glorious fragments of a soul immortal,
> With rubbish mixed, and glittering in the dust."

Here are two other men, of different minds, connected with our memorials of Oxford—Dr. Johnson and Dr. Young. The latter loved to paint "Death's Gallery!" and affected to despise worldly honors or emoluments, and yet, to use his own words, "besieged court favors." Had these old cloisters any influence in tinging Young's mind with those sombre pictures, composing so large a portion of his "Night Thoughts," or imparting the morbid melancholy that pervades that poem? or was it disappointed ambition that prompted his genius to hover over his dim sepulchral imagery? Young loved the preternatural, or wished to awaken it in others. We fancy we can hear him exclaim with old Quarles,

> "If I must die, I'll snatch at every thing
> That may but mind me of my latest breath;
> Death's-heads, graves, knells, blacks,‡ tombs, all shall bring
> Into my soul such *useful thoughts of death*,
> That this sable king of fears
> Shall not catch me unawares."

One more name before we close the pages of our memory—a name of which Oxford is proud to boast, as being one of the holiest of her sons—we allude to the pious, learned, and elegant Heber, Bishop of Calcutta; the scene of whose glory is still pointed out to the admiring visiter, in the beautiful theatre here. These walls, could they speak, would in the language of Wordsworth exclaim,

> "Great men have been among us; hands that penn'd,
> And tongues that uttered wisdom, better none."

Thus musing did I loiter about these antique fanes, quadrangles, cloisters, chapels, walks, and gardens; and I know not how any one can wander through these venerable sites without having the associations of his mind most vividly affected by the former haunts of men of genius and learning.

Besides reminiscences of renowned persons, the fine specimens of Gothic architecture, beautiful and elaborate carvings, and painted glass windows, which abound here, are a study of themselves both curious and interesting.

There are galleries of paintings also, and sculpture to be seen, and extensive libraries for the scholar to revel in to his heart's content. But a mere catalogue of these things, what is it? One relic, however, we must mention, having felt great pleasure in handling it, and that was the ancient crosier, or pastoral staff, of William of Wykeham. It is a beautiful piece of antique workmanship, and composed of costly materials. It is nearly seven feet high, of silver gilt, embellished with Gothic ornaments, and containing in the crook the figure of the Bishop himself, in a kneeling posture. This great curiosity is preserved in the superb chapel of New College, also celebrated for Sir Joshua Reynolds' painted glass window, which Warton has made more famous still by his admirable verses.

But there was a holy-day time here, the afternoon on which I arrived at Oxford. It was the conclusion of one of the terms, and the students wind it up with a boat-race. I soon found myself among the throng of professors and students, who swept on before me in their long gowns and picturesque caps—ladies, exquisites, nurses with children in their arms, and citizens with their wives and daughters hanging about them, trudging towards Christ Church walk, the scene of the evening's revel. A right merry and pleasant English picture it was for an American to look upon. The banks of the Isis surrounded with groves, and clumps of beautiful elms, with winding paths through them—the gentle river, at the tranquil hour of twilight, reflecting the rosy hues of sunset, were objects composing a soft quiet landscape that harmonized well with the halls of antique learning, whose domes, turrets, and pinnacles, might be seen rising above their leafy groves on either side.

By the "silver-slipper'd Isis' willow-fringed banks," as Warton expresses it, I strayed, not unmindful of the poet in my ramble, or neglecting to utter an aspiration to his gentle memory. As I approached the edge of the stream, the scene became more animated. In the middle of the river a large boat lay anchored, decorated with flags and ribbons. Musicians were placed in it, and made the place still more merry with cheerful harmony. The fine stone bridge, and the houses nearby, were filled with spectators. This bridge is built upon the site of Grandpont, or the old Folly Bridge, which was destroyed in 1778. It was of very great antiquity, so much so that Wood, the antiquarian, says, "no record can resolve its precise beginning." On this old bridge stood a tower, formerly much spoken of, and called Friar Bacon's study, from a tradition that it was once occupied by that philosopher. It is said, that extraordinary man was accustomed to ascend this tower in the night to study astrology.—The Isis was covered with barges and pleasure boats, conveying parties of ladies and gentlemen to different parts of the river. Distinguished above all the river craft, might be seen the trim boats of the students, pranked out with banners; and the students themselves still more so, being dressed in very fanciful costume, to designate the different colleges they belonged to. As the time drew near for the race, they began to collect around the starting-point, and at a signal given, off they dashed in beautiful style. After going for a considerable distance, they might be observed pulling up towards the bridge again with all their might; their oars flashing in the water, and the sounds of the distant cheering borne upon the air along with them. As the several college boats were recognized, it was amusing to hear the names of these old halls of learning called over so familiarly by the crowd; names we have heard uttered by learned men with reverence and respectful deliberation.

"Here comes Brazen Nose!" shouted out one urchin. "Yes, and Christ Church!" bawled another. "Trinity College beats, though!" "No she dont, for All-Souls is ahead of her." "But Magdalen will win after all," screamed another with all his might. It was diverting to listen to them, and to see the deep interest these varlets took in the race, as their favorite college appeared likely to win or lose. The race concluded with a general shout from the spectators, and a grand flourish of music from the band. Thus terminated the evening's revel in a very mirth-exciting humor. Seldom have I witnessed a sight more joyous or animating. The river being narrow, gave us an opportunity to see distinctly the several barges and the diversified dresses of the collegians, whilst the quiet loveliness of the hour of twilight clothed every object with an aerial tint,

> "As evening slowly spread his mantle hoar."

A scene like this just described is pleasant to behold, still more so to remember, for such moments imprinted upon the tablets of a traveller's memory, leave an impression which time can never [illegible]

(To be continued.) D.

For the Churchman.

Mr. Editor,—I beg leave to call your readers' attention to the following extracts from Bishop Burnet, on the Thirty-nine Articles. Bishop Burnet is so well known as a moderate man, and a revolutionist of 1688, that there can be little suspicion of Popery, or "the strained views of the Non-Jurors," lurking in the folds of his garments. In his tractate, if I may so term it, on the thirty-first article, (which it has been said precludes all idea of a sacrifice in the Eucharist,) he uses the following language:

"It were a mere question of words to dispute concerning the term *Sacrifice:* to consider the extent of that word, and the many various respects in which the Eucharist may be called a *sacrifice*."

—"in this large sense, we do not deny that the Eucharist is a *sacrifice of praise and thanksgiving*."

"In two other respects it may be also more strictly called a *sacrifice*. One is, because there is an oblation of bread and wine made in it, which being sanctified, are consumed in an act of religion. To this many passages in the Fathers do relate. This was the oblation made at the altar by the people." "Another respect in which the Eucharist is called a sacrifice is, because it is a commemoration and a representation to God, of the sacrifice Christ offered for us on the cross: "Upon these accounts we do not deny that the Eucharist may be well called a *sacrifice:* but still it is a commemorative sacrifice, and not propitiatory."

Pray, Mr. Editor, have the Oxford divines ever claimed more for the Eucharist, in the matter of sacrifice, than the Bishop allows may be "*well*" conceded to it? Did Archbishop Laud, according to Dr. Nolan, the founder of the school so obnoxious, (though we fancy its origin dates farther back,) claim more, when in his conference with Fisher he said, "As Christ offered up himself once for all, a full and all-sufficient sacrifice for the sins of the whole world, so did he institute and command a memory of this sacrifice in a sacrament even till he is coming again:" and when he calls the Eucharist "the commemorative sacrifice of Christ's death"?

Does Dr. Hammond claim more, when in his "Practical Catechism" he calls the Eucharist, "a sacrifice commemorative of Christ's offering up his body for us"?

Does Bishop Patrick, when in his "Mensa Mystica," he says, "Such an unbloody sacrifice, which is only rememorative, and in representation, we all acknowledge"?

Does Bishop Bull, when he says, "They (the fathers,) hold the Eucharist to be a commemorative sacrifice, and so do we"?

And does not Richard Baxter claim as much, when in his "Monthly Preparations," he says: "In the consecration the Church doth first *offer the creatures* of *bread* and *wine*, to be accepted by God to this sacred use: and God accepteth them, and blesseth them to this use, which he signifies both by the words of his own institution, and by the action of his ministers, and their benediction: they being the *agents of God to the people*, in this accepting and blessing, as they are the *agents of the people to God*, in *offering* or dedicating the creatures to this use."

It is a somewhat curious subject of inquiry, in what position the Protestant Episcopal Church of America stands, in relation to this question of the Eucharistical sacrifice. In the adjourned convention of 1789, when the Prayer Book was revised, the prayer of Oblation and Invocation was adopted from the Scottish Liturgy; and the reason why it was restored to the Scottish Liturgy from that of Edward VI., was, that the gifts of bread and wine might thus be solemnly *offered* to God, with invocations for "the blessing and sanctification of his Word and Holy Spirit," upon them. In the Convention of 1804, the House of Bishops, consisting of Bishops White, Jarvis, Moore, Claggett, Madison, and Parker, set forth the well known "Course of Study." In this course, among many other works, I find mentioned the following: "Mr. Joseph Mede's Discourses on Sacrifice;" "Bishop Burnet on the Thirty-nine Articles;" "Wheatly on Common Prayer." Now these books being recommended, as containing sound expositions of the doctrine of the Church, and the grounds on which her services are constructed, it is somewhat singular if, as "*consistent Episcopalians*," we are to cry out Popery, and retire in dismay, when we meet with the exceedingly clear, and not-to-be-"*elaborately-explained*" statements, which we shall find in all these works, in relation to the Eucharistical sacrifice; and at the very least, those who hold the doctrine in question have a right to ask, that so long as they can allege in its support, authors recommended to their study by the Fathers of their Church, they shall not be called deserters of the Protestant faith, and Papists. God forbid that they should return "railing for railing," or accusation for accusation! Let them rather follow the meek example of those whose only crime, in the eyes of their chief opposer, is, that they have carried legitimately out, "the genuine Church of England principle." **Anglicus.**

For the Churchman.

LAY BAPTISM.

Mr. Editor,—An excellent and devout young man belonging to my spiritual charge, who had, in infancy, received non-episcopal baptism, but had, on study and reflection, become dissatisfied with it, addressed to me a letter on the subject, from which I ask the favor of being allowed to place an extract in your columns. I do this because I think it will furnish your readers with a very satisfactory and lucid condensed view of the subject. **Clericus.**

EXTRACT.

"After a careful examination and much hesitation and deliberation, I have become dissatisfied with the validity of my baptism. I should be ungrateful indeed were I not to feel the liveliest gratitude for the pious intentions of my parents, who in my infancy dedicated me to God, and sought for me admittance into the body of Christ; I trust I do feel it—in no way diminished by the determination to which I have come. But I feel myself compelled to request of you another baptism.

"I will take the liberty briefly to state to you the reasons which have led me to take this step, that you may see I have not taken it unadvisedly. In the first place, on examining into the original commission to administer this sacrament, I find our Saviour's command to His apostles, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. * * * * And lo, I am with you always, even unto the end of the world.' Matt. xxviii. 19, 20. The nature of the command, and the concluding promise, imply that they were to transmit this authority to others, which we find they accordingly did, by ordination to the ministry. In every instance in the New Testament in which baptism is said to be administered by any particular person, we find that he was one of the clergy; nor is [illegible] even supposed, with any degree of probability, that a layman was the administrator.

"2. Coming down to the early Church, we find her uniform testimony to be, that the apostles transmitted the authority to baptize to the Bishops, by whom it was transmitted to their successors in the Episcopate, and committed to the Presbyters and Deacons. The authority, for this together with all the other clerical functions, was given by imposition of hands, by which they were forever separated from the laity. I cannot find an instance before the year 305 in which a Bishop authorized a layman to baptize.

"I cannot find, either in the testimony or the principles of the ancient Church for the three first centuries, (which we of the Church take as our standard,) any conclusive proof that she admitted the validity of baptism administered by laymen; while on the other hand, I find a weight of evidence and argument against it.

"The evidences in favor of lay baptism prior to A. D. 400, are—a doubtful passage from Tertullian, which his well known character and other passages from his writings render still more doubtful, (A. D. 192,)—a canon of the Council of Elvira, (A. D. 305,) authorizing laymen with certain qualifications to baptize in cases of extreme necessity—the testimony of St. Jerome, A. D. 384,) that in cases of necessity even laics were allowed to baptize—and the testimony of St. Austin (A. D. 400) that he had heard that even laymen were accustomed to administer baptism in cases of extremity. We have also the private opinion of Optatus of Milevis, (A. D. 368,) that baptism given in due form was valid, by whomsoever administered.

"But on the other hand, we find Tertullian grounding the right of laymen to baptize on their inherent priesthood. We find a controversy going on between Cyprian and Stephen of Rome, (A. D. 248,) which is evidently and undeniably based on the invalidity of baptism given by laymen. We have the express testimony of Basil, (A. D. 370,) that Cyprian and Firmilian did not admit the baptisms of heretical and schismatical clergymen, because they esteemed them no more than laymen. We can infer from the acts of the Council of Elvira, that it was not the general practice of the Church; for where would be the need of passing a special canon to allow it, if at the same time it was universally customary? Hilary, (A. D. 355,) although an advocate for lay baptism, gives his clear evidence that laymen did not baptize in his day. (Waterland's Works, x. 133.) Pacian (A. D. 360) says, that baptism is performed by the hands of the priest, and denies the right of any one else to perform it. The Apostolic Constitutions expressly forbid laymen to baptize or perform any clerical office. St. Jerome clearly argues against the Luciferians on the ground of the invalidity of baptism administered by those not in orders. And we have still further evidences from the doubt which St. Austin expresses about the invalidity of baptisms administered by lay hands. He hesitates to say whether they can be piously repeated—how could he have done this when the Church for three centuries had decided it for him? We find the Councils rejecting the baptism of those whose orders they would not admit, and receiving the baptisms of those whose ordination they allowed; and in the controversies between the doctors of the Church about this subject of baptism, they appear to take for granted the nullity of baptism administered by laymen, and set to work to determine the validity of the ordinations of the administrators.

"Such I have found to be the *testimony* of the Church. With regard to the *principles* of the Church during this same period, I find many adverse to lay baptism and none in favor of it, such as have been advanced by private doctors either then or in more modern days. The Church never permitted laymen to interfere in clerical matters, making no exception for cases of necessity, for she did not esteem the functions of the clergy as more than generally necessary to salvation. She never allowed the right of a layman to administer the other sacrament, which, like this, is generally necessary to salvation. She never admitted lay-ordination. But the principles on which it has been advocated do not appear to have been Catholic: 1. The plea of necessity was not admitted, because the baptisms of women, Jews, and Pagans were rejected by all. 2. The principle of inherent priesthood advocated by Tertullian was not allowed by the Church, for no such thing was ever thought of as lay consecration of the Eucharist. 3. St. Austin's inference from the principle that baptism is God's, not man's, that therefore it did not depend on the administrator, was not adopted by the Church. 4. Another principle of his "quod datum datum" was not Catholic, for then lay-ordination and lay-administration of the communion would be valid. 5. Another principle advanced by Tertullian, Jerome and Austin, that every one may give what he has received, was not one of the Church, for then a deacon could have given deacon's orders, a presbyter presbyter's orders, etc. 6. The authority of the Church:—We find that this applies to the Spanish Church, but we have no evidence that it extended beyond it. 7. Confirmation supplies all deficiencies—this is not a Catholic principle—the Church always appears to have supposed baptism entire before confirmation could be administered.

Such, sir, I find to be the result of a pretty careful, and I trust candid, examination, into the light which Scripture and the primitive Church throw on this doubtful and perplexing question. I have not pursued it, however, I humbly hope, without a trust that Divine Grace guided my weak and erring judgment. The proof of the validity of lay-baptism strikes me as being of the most slender character, and it is surely best to be on the safe side in so important a concern."

THE CHURCHMAN.

SATURDAY, FEBRUARY 15, 1840.

☞ Mr. James A. Sparks has been authorized by the proprietors to act as publisher of the Churchman, to receive remittances from subscribers, and to transact all business connected with the publication of the paper. Subscribers, therefore, having money to remit, or other like business to transact in relation to the paper, will please to address Mr. James A. Sparks, office of the Churchman, 124 Fulton street, New York.

We earnestly hope that those who are in arrears will give a prompt attention to the accounts which are, or will be, rendered by the publisher. The amounts separately due by individuals are small, but the prompt payment of them is of essential moment to the proprietors.

UNITY OF PROTESTANTISM.

In connexion with the efforts which are now making for the resuscitation and diffusion of primitive and Catholic Christianity, we have regretted to see a disposition, occasionally manifested, to depreciate the name Protestant in its application to the Church. The word, it is said, is a mere negative, and of modern origin, and therefore not in harmony with the "One, Holy, Catholic and Apostolic Church," which we profess in the creed. We confess we see not the force of the objection. That the word *Protestant* is a negative, is true; but negation itself, it should be remembered, is a necessary characteristic of truth. Christianity itself is *protestant* against the world, the flesh, and the devil; the Church of Christ has, from the first, been *protestant* against polytheism and idolatry; its unity is essentially *protestant* against schism, its sanctity against sin and licentiousness, its Catholicity against Romanism and sectarianism of every sort, and its apostolicity against all who have departed from the apostolic succession, either of ministry or doctrine. Far, then, from being at variance with any one mark of the Church, the word protestant expresses an essential and immutable character of them all; so that they who boast that they do not belong to a *Protestant* Church, declare in effect that they are neither one, nor holy, nor catholic, nor apostolic, with the Church of Christ. Protestants we must all be, in the very nature of things; and if we are not content to be Protestant with the Church of Christ against the enemies of our salvation, there is no other alternative than to join the enemies of salvation, and protest against the Church. While Protestants remain on the Catholic foundation, the unity of Protestantism is the unity of truth.

The word being thus defensible on general grounds, and expressing an essential characteristic of Christ's Church militant, the appropriation of it to any particular Church which adheres to the Scriptural and Catholic standard, and traces its succession, in doctrine and ministry, to the apostles, is a distinction of which that Church has reason to be proud. It is in truth an acknowledgment of the pre-eminent wisdom, courage and constancy, with which she has protested against error, corruption and sin, and their common parent, the devil.

If the name Protestant be not forever one of honor and glory, if it ever become another name for discord and disgrace, the fault must lie at our door, and not at the door of the Reformers. Their cause was that of truth and purity, against error and corruption; and if we adhere to their ground, we may exult in the name Protestant until error and corruption are extinct. But if we surrender that ground, and suffer the Church of Rome not only to bury her own errors, but to put in their place the very truths which the Reformers affirmed and vindicated at the expense of their blood, and still continue to vaunt our Protestantism against Rome, while Rome herself takes Protestant ground, then indeed men of wisdom and piety will nauseate the name Protestant, as one that is destined to be synonymous with confusion, impiety and defeat.

"In vain," says the wise man, "is the net spread in the sight of any bird;" and yet there are Protestants who are silly enough to rush into this net while it is spread before their eyes. They suffer Romanists to bury their own errors out of sight, and slide Protestant doctrine in the place of it; and are then lured to display their Protestantism by opposing the very doctrines which the Reformers died to attest.

Fisher, the Jesuit, tried this artifice with Archbishop Laud, but in this instance the net was spread in vain. Laud says:

"Whereas he imposes upon Protestants 'the denial or doubting of the true and real presence of Christ in the Eucharist,' he is a great deal more bold than true in that also; for, understand them right, and they certainly neither deny nor doubt it. For, as for the Lutherans, as they are commonly called, their very opinion of consubstantiation makes it known to the world that they neither deny nor doubt of his true and real presence there. And for the Calvinists, if they might be rightly understood, they also maintain a most true and real presence, * * and they are Protestants too. * * * And for the Church of England, nothing is more plain, than that it believes and teaches the true and real presence of Christ in the Eucharist; * * and the Church of England is Protestant too. So Protestants of all sorts maintain a true and real presence of Christ in the Eucharist. * * As for the learned of those zealous men that died in this cause in Queen Mary's days, they denied not the real presence, simply taken, but as their opposites (opponents) forced transubstantiation upon them, as if that and the real presence had been all one. Whereas all the ancient Christians ever believed the one, and none but modern and superstitious Christians believe the other. * * * For when the commissioners obtruded to Jo. Frith the presence of Christ's natural body in the sacrament, and that without all figure or similitude, Jo. Frith acknowledges, 'That the inward man doth as verily receive Christ's body, as the outward man receives the sacrament with his mouth.' * * Archbishop Cranmer comes more plainly and more home to it than Frith. 'For if you understand,' says he, 'by this word *really*, *reipsa;* that is, in very deed and effectually; so Christ, by the grace and efficacy of his passion, is indeed and truly present, &c. But if by this word *really*, you understand *corporaliter*, corporally, in his natural and organical body, under the forms of bread and wine, it is contrary to the holy word of God.' And so likewise Bishop Ridley. Nay, Bishop Ridley adds yet further, and speaks so fully to this point, as I think no man can add to his expression: and it is well if some Protestants except not against it. 'Both you and I,' saith he, 'agree in this: that in the sacrament is the very true and natural body and blood of Christ, even that which was born of the Virgin Mary, which ascended into heaven, which sits on the right hand of God the Father, which shall come down from thence to judge the quick and the dead: only we differ *in modo*, in the way and manner of being. We confess all one thing to be in the sacrament, and dissent in the manner of being there. I confess Christ's natural body to be in the sacrament by Spirit and grace, &c.; ye make a grosser kind of being, inclosing a natural body under the shape and form of bread and wine.'"

Here we see what was the Protestantism of the Reformers, of Luther and Calvin, of Cranmer and Ridley. They affirmed the real and spiritual presence, and protested against a corporeal and organic presence. This is one instance among many, of the original unity of Protestantism. Let Protestants, then, adhere to their original ground, and their position will be one of proud pre-eminence; the word Protestant will be identified with truth, and will commemorate the deliverance of the people from a vulgar superstition and error.

We should be sorry to tax the Church of Rome, at the present day, with the error to which we have referred; for we believe that the pious and learned of her communion have adopted the original Protestant ground of the real and spiritual presence. We rejoice to find them on this ground, and have no wish to press upon them the literal construction of their standards, however to us they may seem to contain "words of sour consequence, if a man should squeeze them." But we confess it is to us a source of deep mortification, to see Protestants themselves decoyed from their own ground into a denial of the very truths to which their fathers were martyrs. Whereas, if they would unite with the Reformers, and affirm the blessed doctrine of a real and spiritual presence in the sacrament, the pious and intelligent of the Roman communion would be constrained to acknowledge the truth and justice of the Protestant cause; and the mere Romish disputant, who lives only by quarrelling with Protestants, would be driven to sneer* at a truth which is held in reverence by the wise and pious of his own communion, and thus to fall back upon one of the vulgar superstitions which the Protestant Reformers—to their immortal honor be it said—aimed, and that successfully, to turn away when it was threatening to seize upon the Church of Christ.

* Thus the Catholic Herald, after quoting the words "spiritual presence," exclaims, "An extraordinary 'real presence,' truly!"

As "Viator" very properly dissuades from a public statement of his case, we would suggest that, if a layman, he would take the counsel of his pastor, and if a clergyman, of the bishop of the diocese. The latter, we are confident, would meet the case with a prompt and explicit statement of his views, whether the applicant were a layman or clergyman. We should feel, for our own part, at no loss in advising a parishioner in a particular case, but should think it neither safe nor proper, as the editor of a public journal, to advise one general course for all persons situated like "Viator," or like the one whose case he states.

Theologiæ Dogmaticæ *Tractatus tres, de revelatione, de ecclesia, et de verbo Dei, quos concinnavit* Franciscus Patricius Kenrick *Epis. Arath. in part. infid. et Coadj: Ep. Philadelphiensis. Philadelphiæ: Typis L. Johnson, in Georgii vico. An.* MDCCCXXXIX.

An original Latin treatise on Systematic Theology seems like the visitant of another age; and when we read, or rather behold, the mournful exhibitions of ignorance that are perpetually made by scribblers in theology, we are almost tempted to wish a return of the days when the learned could exchange their thoughts and keep their differences among themselves, and the unlearned had virtue and wisdom enough to be consciously guided—as either consciously or unconsciously they always were, and always will be guided—by the counsels and authority of the learned.

But the spell of antiquity is soon broken, as we open the learned work of Bishop Kenrick; for we find him everywhere maintaining the doctrines of his Church in special reference to the distinctive peculiarities of the day. Episcopalians with their General Convention, Presbyterians with their Old School and New, the Methodists and their General Conference, the Quakers, the Baptists, &c., with their distinctive tenets and mode of government, are all set forth in a style which some among them, we fancy, will be puzzled to interpret, and which would make Mr. Faber surer than ever that ΛΑΤΕΙΝΟΣ expressed the number of the beast, and lead him to exclaim with tenfold emphasis, "The Roman Church has latinized every thing."

We can do little more at present, than express our thanks to the publisher for his politeness in sending us a copy of the work. The author is evidently a man of learning, and a very attentive observer of the passing events of the day. Indeed, we doubt whether a theological work has been published in our country, which combines comprehensiveness of learning with so much of the minute details of the age. Nothing that is going forward in our country has escaped the author's attention. The tenets and usages of every sect, and almost every subdivision of a sect, from the descendants of the Puritans down even to the Mormons of Missouri, are some how or other worked in to illustrate the general principles of the treatise, and apply them to the times. Thus, under the head of original sin we find the author pointing to Mr. Albert Barnes' Commentary on the Romans, as containing "a snake in the grass," rank Pelagianism under the cloak of "orthodoxy;" and again, vol. ii. p. 79, Mr. Barnes is informed that his denial of the Eternal Sonship (in common with Prof. Stuart and Dr. Adam Clark) is but the revival of an exploded heresy, and is accordingly adjudged to keep company with Arius, as before he was with Pelagius. "And indeed," adds Bishop Kenrick, "it is certain that a large number of Arians and Humanitarians are found in the Presbyterian and Baptist denominations." Page 117, &c., we find a solid argument for the divinity of our Lord derived from his miracles, in the course of which that recent monument of splendid impiety and perverted genius, Mr. Furness's "Jesus and his Biographers," is sufficiently exposed and refuted. And, vol. 1, p. 294, Chancellor Kent stands between Pallavacini and Labbe, explaining the amount of deference due to the rescripts of a General Council, in points which are not matters of faith: a position, we fancy, which he little expected to occupy.

---

* Cunningham's Life of William of Wykeham.

† Of the King.

‡ Black was the term for mourning in James the 1st and Charles the 1st's time.

Whether the author is always as accurate as he is minute we are inclined to doubt, when we find him affirming, vol 1, p. 185, that the American Prayer Book wholly omits all mention of confession and absolution,* and thus endeavoring to convict us, by Bishop Pearson's authority, of the Novatian heresy. Whether his fondness for details does not in a measure unfit him for the discussion of broad and general principles, may be doubted, when we find him appealing to the discrepancies between the English and American prayer books to convict us of a violation of unity, and trying, p. 233, to weaken the authority of Lingard, in order to throw suspicion on the consecration of Parker, unmindful, apparently, of the very slender thread on which is suspended the consecration of Archbishop Caroll, and all Roman Catholic bishops in this country, who derive their succession through him. However, we took the pen to praise the book, as on many accounts it deserves to be praised, and not to censure it.

A work on a plan similar to Bishop Kenrick's, setting forth the Catholic faith and the Catholic Church in relation to Romanism, and other variations of human opinion that prevail in our country, is greatly needed among us. For although the Church and the faith are immutable, and we have many valuable expositions of them among our standard divines, yet human opinions are changeful and erratic, and those of our own country and age are remarkably so; and therefore an able treatise, showing the true relations of the solar system of divinity to the most portentous comets of the age, would be a valuable guide for students of theology.

---

* "Jam vero omnem mentionem confessionis, et absolutionis, Rituale Americanum prorsus omittit."

A strange assertion, when the Morning and Evening Prayer prescribe a "Declaration of Absolution, or Remission of Sins, to be made by the Priest alone;" and when in "the form and manner of Ordering Priests," the Bishop is directed to say, "Receive the HOLY GHOST for the office and work of a Priest in the Church of God, now committed to thee by the imposition of our hands: *whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained:* and be thou a faithful dispenser of the word of God and his holy sacraments: in the name of the Father, and of the Son, and of the Holy Ghost."

TO CORRESPONDENTS.

"Favonius," "Homily," and "A. B.," in our next.

A correspondent who occupies a place extremely well filled in our paper of to-day, asks why we did not insert his article, sent some months ago, in relation to Bishop Seabury. We cannot well say why, but certainly not from want of regard, either to the author or the subject. It shall appear in our next.

Mr. Editor,—In perusing the poetical style of marriages in the Churchman of the first instant, I was induced to reflect upon what parts of the Bible the formula of that ceremony could be found. The editor of the Evening Star of Saturday has solved the interrogatory as refers to the *Old Testament*: will you allow me to apply to *you* for information from the *New Testament?* MALVINA.

Monday morning.

[The following is the extract from the Star.]

"We are glad to see an increasing desire to know more of the forms and ceremonies of the Jews—it is one of the 'Signs' which shadow coming events, and the curiosity of our fair correspondent shall be gratified. The 'form' of marriage in the Hebrew Church she will not find in the Old Testament, although the institution of marriage is there noted as an affirmative precept. In ancient days it is probable that the mere consent of parents and parties were alone necessary, something after our primitive Quaker fashion, 'I take thee to be my wedded wife,' and there ended all the ceremony; but after laws and governments were instituted, it was deemed proper to have some legal document to certify to the marriage. Accordingly, we find in the Babylonian Talmud, the following copy of a dowry or marriage contract, which is used to this day:

'Upon the sixth day of the week in the fourth of the month Sivan, in the year five thousand two hundred fifty-four of the creation of the world, according to the computation which we use here, at Massilia, a city situated near the sea shore, the Bridegroom ...., son of ....., said unto the Bridewife ....., daughter of ....., Be unto me a wife according to the laws of Moses and Israel, and I according to the word of God will worship, honor, maintain and govern thee, according to the manner of the husband among the Jews, which do worship, honor, maintain and govern their wives faithfully. I also do bestow upon thee the dowry of thy virginity, two hundred deniers of silver, which belong unto thee by law; and moreover, thy food, thy apparel, and sufficient necessaries—thus ..... rested and became the bride of ....., the bridegroom.'

Our fair correspondent will perceive, that this form has in it much more gallantry than the Christian canons—there the lady swears to love, honor and obey, but in the Jewish Church the bridegroom pledges himself to 'worship, honor, maintain, and govern'—he does all the protesting, and the lady signs nothing, but the contract is confided to her, she keeps the evidence in her own possession. In very old times the bride and bridegroom were crowned prior to the ceremony. He wore a crown composed of crystal salt and sulphur, to remind him how the sins of the city of Sodom were punished, and to teach him the lesson to cleave unto his wife—the bride wore a golden crown in the form of a tower, like that of *Cybele*, the mother of the gods. We read of this in Scripture, 'Go forth, O ye daughters of Zion! and behold King Solomon with the crown, wherewith his mother crowned him in the day of his espousals.' 'He has put a mitre on my head as on a bridegroom.' Since the war began by Vespasian, crowning is abolished—chaplets of roses, myrtle and ivy are substituted. The ceremony is conducted with much pomp and rejoicing, according to the condition of the parties. The form, ceremonies, the wedding ring and benediction, are much the same as in gentile nations, they having followed the Hebrews in this matter."

REMARKS.—The best reply we can give to our correspondent is to refer her to the form for the solemnization of matrimony, as it stands in the English and American Prayer books, which are in all respects conformable to the spirit and design of the New Testament as unfolded and carried out in the usages of the primitive Church. "It is fit," says St. Ignatius, "that the bridegroom and bride be joined with the Bishop's knowledge and consent, that the marriage may be according to the Lord." And Tertullian declares that Christian marriages were confirmed with the oblation, i., e., with prayer, and probably the sacrament, and sealed by the benediction of the priest. St. Ambrose, Augustine, and other fathers, also refer to the priestly benediction as the usual confirmation of marriage; the priest being the representative of God and clothed with authority to act in his name. In this as in other matters, primitive and catholic usage is the best interpreter of Holy Writ.

In the primitive Church, the espousals and the marriage were separate things, and a long interval often intervened between them. As the former fell into disuse, the publication of the banns was probably adopted as its substitute; though some authors tell us that this latter practice is of Jewish origin. It is said also to have been a usage of the primitive Church, though we have never seen any sufficient evidence of the fact. The giving of the ring was anciently a part of the espousals.

The custom prevailed very anciently of celebrating the marriage in churches and in morning hours; and the sixty-second canon of the Church of England still forbids the celebration of the service in private houses, or at any other hour than between eight and twelve in the morning. Marriages during Lent were discouraged, and in some cases forbidden.

The joining of the hands by the minister, is also referred to by the ancient fathers, as a part of the marriage form; one of whom, speaking of a marriage, says that the right hands of the young couple were joined together, and both their hands to the hand of God.

The crowning of the new married couple with garlands was customary, according to Bingham, but not universal. It was confined to first marriages, and not used then unless the parties had previously led pure and unexceptionable lives. The chaplet was a token of victory. It was used also among the heathen, and is still retained as a marriage ceremony in some parts of Christendom. In the Greek Church, a first marriage, as distinct from the espousals, is called a coronation.

Comber thinks he finds proof in Athenagoras, that the Christian Church had a particular form for the solemnization of matrimony in the second century, and he speaks of an ancient form in the sacramentary of Gregory, which was composed more than 1200 years ago.

These are all the particulars which occur to us at present, but perhaps some of our correspondents will help us to furnish our readers more particular information.

The efforts of the Church have always been directed to invest the marriage ceremony with due solemnity. "Surely that marriage," says the pious and learned Comber, "is most comely which is celebrated in a full assembly, that so many prayers being united for them, the blessing of God may more effectually be procured on them: the whole congregation being obliged to make most hearty supplications for the happy event of this grand affair, on which the future happiness or misery of these parties doth depend. Nature will teach the relations, and friendship all their loving neighbors, to pray heartily for them; and whosoever do not behave themselves seriously and devoutly, when so great a concern is in hand, they declare themselves neither friends nor Christians, and manifest that they neither fear God nor value these persons, who are now engaged in this most weighty affair. And truly such vain and wanton persons were better absent than present; but for such as are sober and devout, their company is both comfortable and advantageous; if they be relations, their presence testifieth consent; if they be neighbors, their attendance expresseth their love; and it is an excellent omen of the future happiness of that marriage which is accompanied with the consent of parents, and the prayers and good wishes of relations and friends."

ADDRESS *delivered before the American Whig and Cliosophic Societies of the College of New Jersey, September* 24, 1839. *By* AARON OGDEN DAYTON, Esq.

This address, for which the author will accept our thanks, abounds with excellent sentiments happily expressed. The characters of some of the chief luminaries of Princeton are drawn with a vigorous pencil, and among others that of Bishop HOBART; a part [illegible] to peruse.

The name of JOHN HENRY HOBART, the late Bishop of the Diocese of New-York, brings to the recollection a rare assemblage of virtues and talents. Possessed of powers which would have made him great in almost any situation, in the senate, the forum, or the field; and which, had they been exerted solely with a view to his own aggrandizement, might have filled the world with his fame; he laid them in self-denying humility at the foot of the cross. Deeply imbued with the spirit of religion from his youth, his whole life was a series of unremitted efforts for its establishment and extension. Every object was viewed and estimated in reference to that greatest of all interests: and however many may have differed from him in opinion as to the means by which it was most effectually to be promoted, no one who had an opportunity of observing him in those private and unguarded moments which afforded the best criterion of real character, and who has read the secret and confidential communications of his early years, which have been published since his death, can doubt for a moment that his heart was sincerely and ardently engaged in the service to which his life was devoted. He possessed the first and most indispensable qualification for his sacred profession, a sincere love of its duties; a cordial consecration of himself, soul and body, to the cause of his Divine Master. Added to this, he had almost every quality of heart and mind, which is fitted, in the absence of direct inspiration, to render the minister of Christ successful in his high and holy vocation. He was gifted by nature with extraordinary endowments. To a strong and remarkably correct judgment, he united a lively imagination, and an exquisite sensibility. How often is genius like his made an excuse for enervating indolence, or perverted and abused to the injury of its possessor and of his fellow men? But the distinguished person of whom I am speaking was seriously impressed, almost from his cradle, with the consciousness that he was one day to render a solemn account of the talents with which he was intrusted. Acting under this impression, he suffered no opportunity to escape of cultivating his natural faculties or acquiring useful knowledge. No one ever appreciated more highly, or reaped more diligently, the inestimable advantages afforded by the venerable seat of learning within whose precincts it is our happiness this day to have assembled: advantages, over the neglect of which many a tear of bitter remorse has been shed. The high honor with which he graduated, attests his diligent attention to his college studies: and I feel assured that every member of the American Whig Society whom I now address, will bear me witness, that of the many, very many great men who with feelings of pride and gratitude trace back much of their success in life to the secret benefits of that association, few, if any, have evinced a more ardent and devoted attachment to its interests, or reflected upon it a more brilliant lustre. Having completed the regular term of study, and received the degree of Bachelor of Arts, he still fondly lingered, year after year, in these classic shades; unwilling to leave the calm delights of literary retirement, and those opportunities of improvement which he was sensible he could never elsewhere enjoy to the same extent. But the season of necessary preparation being past, his duty called him to more active scenes; and tearing himself away from the tranquil charms of college life, he hastened to the field of active service, in which he was never to know repose but upon his arms.

Of his eminent usefulness to the Church, of which at the early age of thirty-five he was consecrated a bishop, and of his brilliant success in the accomplishment of the designs which he thought best calculated to promote her prosperity, it would be useless for me to speak. The immense diocese over which he presided at his death, and which, from its rapid growth under his administration, has since been necessarily divided, is filled with monuments of his almost apostolical zeal. The Protestant Episcopal Church throughout America resounds with his praises, which are echoed back by the Episcopal Churches of England and Scotland. In every quarter of our country his name and fame are known: many who were once his warmest opponents have been led to acknowledge the soundness of his views; and thousands, who never acquiesced in his religious opinions, have felt and expressed a just pride that America has produced such a man.

If I were called upon to name the most striking trait of his character, I should unhesitatingly pronounce it to be his *moral courage;* that great virtue, without which all other virtues are frequently useless. To fear, in the discharge of his duty, he was an entire stranger. He was a bold and faithful soldier of the cross. Dangers and difficulties which would have appalled ordinary men had no terrors for him. Whatever might be the number or the power of his adversaries, he met them with an unfaltering step and an unblenching courage. If that portion of the Christian domain which was intrusted to his care were threatened with assault, he waited not for followers, nor did he ask the strength of the enemy; but seizing the banner of Christ and the Church, he flew to the ramparts; and as he was the first to advance, so his opponents will bear testimony that he was the last to retire. But though, when sudden danger surprised him, he met it with the courage of an apostle and the self-devotion of a martyr, his bravery was without the least tincture of rashness. Where time was allowed him for deliberation, no man was more careful in his preparation for defence or attack; and none adapted his means more skilfully to the end to be accomplished.

The appearance of rashness which his measures sometimes assumed to the eye of the superficial observer, was owing to another remarkable trait of his character—*the prodigious rapidity of his mental and physical movements.* His acute vision penetrated the most gnarled questions with the quickness of lightning; and with him, action was almost as rapid as thought. The shortest conceivable time intervened between the first suggestion of an object to his mind and its accomplishment. Such were the promptness of his determination and the instantaneousness of his action, that his opponents were often surprised by the complete execution of a purpose which they were yet thinking upon the means of frustrating. The quickness of his mental operations extended to the acquisition of knowledge; and though the active duties which pressed upon him from the beginning to the close of his professional life, left him little time for study, his controversial opponents never found him unprepared. He extracted at a glance all that was most valuable in an author; and he was equally ready in deriving instruction from passing events, and from his intercourse with the world. All that he thus obtained his retentive memory treasured up for use; and he applied it with promptness and dexterity upon the most sudden emergency.

Another prominent characteristic was his *far-reaching vision.* His perception of future and remote events seemed in some instances almost like the inspiration of a seer. But the means of his prescience were perfectly natural and simple. He used, with great care and skill, the only telescope which since the days of the prophets Providence has vouchsafed to man for looking into the future—the application of general principles tested and confirmed by past experience. His mental eye, strong in itself, being thus assisted, penetrated the distant obscure; and saw, with clearness and distinctness, objects which were hid from the common view until they were brought nearer by the revolution of time. No project ever received his sanction merely from its temporary success, or from its promise of temporary utility. No sooner was it proposed to him, than his keen gaze was directed to its remote, as well as to its immediate, results. He tried it by the rule of which I have spoken; and if, when weighed in the balance of sound principles, it were found wanting, he rejected it at once, as being the more dangerous and likely to work greater injury from its momentary success. He had seen many a tree send up its branches for a season with surprising luxuriance, which had nevertheless a defect at the root: and he had observed that the early ripening of its fruits was but a symptom of its speedy decay. He knew that the most deadly heresies that had infested the moral world, had, for purposes inscrutable to us, been permitted by Providence for a while to flourish with all the freshness and beauty of truth; and he saw that Heaven had thus set the seal of its prohibition upon that species of reasoning, which would infer the divine favor from mere temporary prosperity.

Possessing in a high degree the qualities which fit a man to be a leader, courage, promptness of thought and action, and a far-seeing sagacity, it is not surprising that another prominent feature of his character was an *extraordinary power over the minds of men.* However adverse his opinions or his policy might be to the fashion or prejudices of the day, or to the general current of public sentiment, he had but to set up his standard, and followers flocked around it. Such was the confidence inspired by the general soundness of his judgment, and his activity and perseverance in the accomplishment of his designs, that, within the sphere of his episcopal jurisdiction, opposition to his principles or policy was, during the latter years of his life, entirely hopeless. Surrounded by men of eminent abilities in their respective pursuits, and of unquestioned independence of mind, his judgment upon matters which came within his province was in most cases supreme, with laity as well as clergy; and was deferred to without contradiction. But if his opinions were questioned, then the flood-gates of his eloquence were opened; and opposition was overwhelmed by a torrent of argument, or borne gently away upon the smoother current of persuasion. In public or in private, no one can have listened to him when his sensibility was excited, without feeling that he was, in the highest sense of the term, an orator. In the pulpit, his manner was solemn and impressive, as became the subjects upon which he discoursed: it was always earnest and animated, and at times highly impassioned. His voice was singularly powerful and melodious; and in its rich variety a tone was found for every feeling of the human breast. No description can convey an idea of the thrilling effect which was occasionally given to some single passage of a discourse by his manner of delivery. A striking sentiment, clothed in simple language, was not only sent directly home to the conscience, but burnt in, as it were, upon the heart, so that no lapse of time or change of circumstances could ever obliterate the impression. But his eloquence in the pulpit was exceeded by that which he displayed in extemporaneous debate, or serious conversation, upon a subject which interested his feelings. The diffuseness of style and repetition of thought which sometimes detracted from the strength of his written discourses, had no existence in his unstudied appeals; and the arguments which on such occasions he threw forth in rapid succession, glowing with the fervor of excited feeling, overcame all resistance, and achieved an easy victory. His talents, however, great as they were, contributed not more to his success in transfusing his opinions into the minds of others, than the silent but powerful influence of his private character. His candor and independence of spirit, his moral uprightness, his benevolence of disposition, his acts of charity, his courteous and affable deportment, were so many pioneers to open a passage for him to the understandings and hearts of those whom he was anxious to convince.

But of his private and domestic virtues, which inspired the love and confidence of all who knew him, it is not my purpose at present to speak. The remembrance of them was seen in the flood of grief which overwhelmed his friends, and the general gloom that pervaded the city of his residence, at the news of his unexpected death. It was seen in the long funeral procession, composed of all classes and denominations, winding its slow and solemn way, through crowds of mourning citizens, to that holy temple where for thirty years he had ministered in holy things. It was seen in the tears that bathed the countenances of the congregation of his people, assembled, at the hour of twilight, amid the Gothic gloom of that venerable edifice, to witness the performance of the last sad rites over the remains of their late pastor and bishop. The qualities which endeared him to the vast circle in which he moved were the fruits of a most amiable natural temper, and of that faith which was his guide and consolation in life, his light through "the grave and gate of death," and his title, we may humbly trust, through the merits and mediation of his Redeemer, to that crown in Heaven, which is promised to those who are "faithful unto the end."

From the Banner of the Cross.

Missionary contributions from the 15th of December to the 15th January.

	Domestic.	Foreign.
Massachusetts,	$322 47	$194 50
Vermont,	24 50	4 50
Rhode Island,	55 00	309 37
Connecticut,	10 65	5 65
New York,	340 98	55 50
New Jersey,	18 63	4 00
Pennsylvania,	660 50	727 00
Maryland,	.	164 27
Virginia,	.	237 30
Ohio,	2 50	
Kentucky,	16 50	
Illinois,	19 50	
South Carolina,	319 35	20 00
Alabama,	20 00	
Missouri,	50 00	
	$1,860 58	$1,722 09

The total disbursements of the Domestic Committee since the 15th of June, have been $21,261 57; the acknowledgments for the same period, only $10,261 57. The receipts of the Foreign Committee, including the sum of $474 received from several ladies through the hands of Mrs. Bedell, being their annual subscription for the "Bread Fund," and specially remitted to Athens, are $10,077 27.

CAPE PALMAS.

The Rev. Mr. [illegible], recently ordained by Bishop Moore, has been appointed missionary to Cape Palmas, and, together with the Rev. Mr. Minor, expects to sail shortly from Norfolk in the Saluda for the place of his destination. They ought not to be permitted to depart empty away, since it is stated that the articles required for this mission amount to more than $1500.

ORDINATION.

On Monday, February 3d, in Trinity Church, Wilmington, the Rev. William H. Trapnell, deacon, was admitted to the holy order of Priests, by Bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. Mr. Presstman; the sermon delivered by the Bishop; and the deacon presented by the Rev. Mr. McCullough, rector of the church. These presbyters, with the Rev. Dr. Mason, President of Newark College, united with the Bishop in the imposition of hands; and the Rev. Mr. Presstman assisted the Bishop at the Communion. Mr. Trapnell is the rector of St. Andrew's Church, Wilmington, whose house of worship was recently destroyed by fire. We hope the congregation will be liberally aided in their exertions to erect a new edifice.

CALENDAR.

FEBRUARY.

16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St Matthias the Apostle.

MARCH.

1. Quinquagesima Sunday.
4. Ash-Wednesday.
8. First Sunday in Lent.
11.
13. } Ember Days.
14.
15. Second Sunday in Lent.
22. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fourth Sunday in Lent.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

First Sunday in Lent, March 8, Church of the Ascension.

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, A. M. St. Peter's Church; P. M. Christ Church, *Brooklyn.*

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists, *New York.*

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Richmond County.—Thursday, February 6, consecrated Trinity Chapel, Factoryville, belonging to the parish of St. Andrew's Church, Richmond. The instrument of donation was presented, in behalf of the parish, by Mr. James W. Johnson, a member of the vestry, and read by the Rector, the Rev. David Moore; who also read the sentence of consecration. Morning Prayer was read by the Rev. Augustus Fitch, of the jurisdiction of the Missionary Bishop for Missouri, and assisted by the Rev. William Walton, Rector of St. Paul's Church, Tompkinsville, who read the lessons; and the sermon preached by the Bishop.

This Chapel stands on the site of a former one erected early in the present century; but which had long since proved too small for the proper accommodation of this portion of the parish; whose increase had, also, a few years since, given rise to the above mentioned parish of St. Paul's, Tompkinsville. Such has been the divine blessing on the ministrations of but two pastors, father and son, extending over a period of more than half a century; the former, the present venerable Bishop of Virginia, having held the parish from the year 1788 until 1809, when he removed to this city, and was immediately succeeded by his son, the present incumbent.

City of New York.—Fifth Sunday after the Epiphany, February 9, confirmed 47 in All Saints' Church.

☞ Bishop Onderdonk requests that those Deacons of this diocese who expect to apply for Priests' Orders during this year, will give him immediate notice thereof.

He requests also that he may be informed, as early as practicable, what consecrations of Churches are expected to take place during the year, and at what times respectively it is supposed the buildings will be in readiness. tA1

NOTICES.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

A Stated Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will be held in the Sunday School room of St John's Chapel on Monday Evening next the 17th inst. at half past 7 o'clock.

The members of the *Board* are *earnestly* desired to attend.

By order.

A. W. O. SPOONER, Recording Secretary.

New York, Feb. 15, 1840

CHURCH OF THE NATIVITY.

The ladies of the Church of the Nativity propose to have a sale of useful and fancy articles, on Tuesday and Wednesday, the 25th and 26th inst, during the day and evening, at Columbian Hall, No. 263 Grand street. The proceeds to be appropriated for the benefit of the Church and Sunday School.

Persons disposed to furnish articles will please send them to No. 28 Ann street, Messrs. Swords Stanford & Co., No. 152 Broadway, or the residence of Mrs. Lippitt, No. 299 Third street. Feb. 15, 1840.—2t

ACKNOWLEDGMENTS.

EIGHTH AVENUE SUNDAY SCHOOL.

The Teachers of the 8th Avenue Sunday School gratefully acknowledge the donation of a number of garments for the poor of the school, from an unknown friend.

Feb. 11th.

CITY MISSION.

The subscriber very gratefully acknowledges the receipt of the following Donations for the benefit of the poor:

From R X $10, and a parcel of useful clothing; from J Caswell, Esq, $10 per Swords, Stanford & Co; from John Smith, $5 00, per Agent, 124 Fulton street; from a friend to the poor, $5; and from M, $30, (although stated in the note to be $10,) per Thomas C Butler, Esq.

☞ The subscriber is very sorry to say, that the acknowledgment, in the Churchman of last week, of $30 from R B M, per Swords, Stanford & Co, was all a mistake, he having had no such good luck.

☞ Any donations of money or clothing for the poor will be thankfully received by the Agent of the Press, 124 Fulton street; Thomas C Butler, Esq. 28 Ann street; or at the residence of the Missionary, 245 Bowery.

ALEXANDER FRASER, 245 Bowery.

February 11, 1840.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following sums for the poor:—

From Peter Lorillard, Esq. by James Swords, Esq. $25; from S S, $10; from John Smith, Esq, $5; from John Caswell, Esq, $10; from a lady of St Luke's Church, $2—all by the hands of Swords, Stanford & Co. And $10 from M. per Thomas C. Butler, Esq, 28 Ann st.

Further donations will be thankfully received, if left with Messrs Swords, Stanford & Co, 152 Broadway; at 28 Ann street; or with JESSE POUND,

Feb. 11, 1840. 47 Vandam st.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Swords, Stanford & Co—from S S, $10; from John Smith. Esq. $5; from J Caswell, Esq, $10; from T R, $5.

By Thomas C. Butler, Esq—from a Friend, 5; from M, $10; from C S, $5; from an unknown friend, a bundle of clothing.

[illegible] Jones, [illegible] Allen Street.

Feb. 11, 1840.

N. B. Additional donations to meet the present trying emergency are greatly needed, and will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway, at 124 Fulton st, 28 Ann st, or at the residence of the Missionary, 192 Allen st. L. J.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Rev James C Richmond, for Prayer-books and subscription, $15, less subscription to P E Tract Society, $1—$14; from a lady of St Luke's Church, a donation, $5. From annual subscribers, $6.—Total, $25.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by
THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Received, from a lady of St Luke's Church, a donation, $5. Received from annual subscribers, $5 50. Total, $10 50.

Donations and subscriptions received by
THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of a donation from L M Hoffman, Esq, by the hands of C Colden Hoffman, of $25.

JOHN H. SWIFT, Treasurer,
Feb 12, 1840. 158 Water-street.

P. S. Our calls are continually pressing upon an exhausted treasury. The treasurer would earnestly but respectfully request those who love "Christ and his Church" to come to our aid.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From St Andrew's Church, Walden, Rev H W Sweetzer, rector, collection for Education fund, $4 08, and Missionary fund, $4 33. From Trinity Church, Fishkill, Rev Robert Shaw, for Education fund, $1. From St Stephen's Church, New York, Rev J H Price, rector, collection for Education fund, $35 42. From St James' Church, Hamilton Square, Rev J C Richmond, rector, for Missionary fund, $27, and from St Michael's Church, Bloomingdale, Rev J C Richmond, rector, collection for Missionary fund, $24 22. From St George's Church, Flushing, Rev F J Goodwin, rector, collection for Education fund, $22, and for Missionary fund, $25. Total amount, $143 05.

C. N. S. ROWLAND, Treasurer, 55 Water st.

Feb. 12, 1840.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 5th inst., has received the following contributions, viz.

Remitted by Thomas Robins, Esq, receiving agent in Paildadelphia, from the Juvenile Missionary Society of the male Sunday school of Trinity Church, Southwark, Philadelphia, for domestic missions, per Mr C B Peterson, $9 33. By the same, from the Ladies' Missionary Association of Christ Church, Phila, for aid in the erection of a church at Boonville, Missouri, per Miss E Bringhurst, treasurer, $100. By the same, from collection in the Church of the Ascension, Phila, $18 50; and from the Sunday schools of the same Church, their collections for the year 1839, $12 91, all for domestic missions, per J E Smith, Esq, treasurer, $31 50. By the same, from the Juvenile Missionary Society of the female Sunday schools of Trinity Church, Southwark, Phila, for domestic missions, $29. By the same, from St Paul's Church, Steubenville, Ohio, per Rev J D Moses, a Christmas offering, for domestic missions, $10. By the same, from three ladies of the same parish, for Bp Chase, $15. By the same, from St Luke's Church, Salisbury, No 6, for domestic missions, per Rev Thomas F Davis, $10. By the same, from Christ Church, Phila, for domestic missions, per Moses Kempton, Esq, warden, $142 28. By the same, from the Missionary Association of St James's Church, Phila, for Rt Rev Bp Polk, for Arkansas mission, $5. And for the Rt Rev Bp Kemper, for the education of an Indian youth of the Oneida tribe, per W H Calhoun, treasurer, $50. By the same, from F G Smith, Esq, parish treasurer of St Peter's Church, Phila, being part of the first quarterly collection made in said Church for 1840, for domestic missions, $150. By the same, from a missionary box, Philadelphia county, for domestic missions, $10—total $563 11. From J W H, for domestic missions, $16 67. From St John's Church, Stamford, Con, $25, equally divided, $12 50. From Trinity Church, Michigan City, Indiana, $2. By the hands of the Rev Mr Carder, from a member of Trinity Church, New Haven, Conn, for domestic missions, $5. Total receipts, $598 28.

Feb. 12, 1840. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Remitted by Thomas Robins, Esq, agent at Philadelphia, from the Juvenile Missionary Society of the male Sunday school of Trinity Church, Southwark, Phila, per R Peterson, treasurer, $9 33; from collection in the Ch of the Ascension, Phila, $18 59; from the Sunday school of do, collections for 18[illegible] $12 91, per Jos E Smith, treas, $31 50; from St Paul's Ch, [illegible] Steubenville, Ohio, a Christmas offering, per Rev J D M[illegible] [illegible]rse, $10: from Emanuel Church, Kensington, Phila, for A[illegible] [illegible]frican mission, per Rev J G Maxwell, $12; from the Bee [illegible] Hive Society of St James's Church, Phila, through the M[illegible] [illegible]ssionary Society of said Church, for Texas, per W H Colho[illegible] [illegible]n, treasurer, $200; from Christ Church, Phila, for Afrfc[illegible] [illegible], $6, and general, $5, per Mos Kimpton, Esq, $11; from t[illegible] [illegible]he Missionary Association of St James' Church, Phila, for [illegible] Texas, per W H Colhoun, treas, $2; from F G Smith, Esq, parish treasurer of St Peter's Church, being part of the first quarterly collection in said Church for 1840, $50; total, $325 83. Received per Rev Dr Eastburn, from a member of the Church of the Ascension, N Y, for Africa, $10. Received from J W H, for African Mission, $8 33 Received from St John's Church, Stamford Conn, one half of $25—$12 50. Total receipts, $356 66.

CHARLES J. ALDIS, Treasurer.

Bank of America, Feb. 11, 1840.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the fortnight ending Feb. 13th, from the following individuals, viz.

Charles Stimpson jr, Boston; Postmaster at Newport; Herman Hooker, Philadelphia; Rev B Dorr, D D, Philadelphia; S Babcock, New Haven; A A Treat, Fayetteville, with remit; Postmaster at Geneva; Postmaster at Wilmington, N C; Hamilton Peck, Flushing; Belknap & Hamersley, Hartford; J A Lewis, Postmaster at Kanawha, C H, Va, with remit; D Brunner, Baltimore; Postmaster at Bridgeport; Postmaster at Lexington, Ky; Col J W Pierce, Greenland, N H, with remit; Postmaster at Akron, Ohio; Rev P F Berkeley, Wilkinsonville, Va, with remit; Rev J W Brown, Astoria; W Stavely, Philadelphia

Packages have been forwarded from the Depository during the fortnight ending 13th Feb., as follows:

To C Stimpson, jr, Boston, sent to Swords, Stanford & Co.; to H Hooker, Phila, sent to do; to Thomas Latimer, Phila, per Union Line; to Rev G Boyd, care of Kester & Stiles, 25 N Front street, Phila, per Union Line; to E Wiley, Savannah, Geo, per brig Wm Taylor; to George Rowland, Norfolk, Va, per schr Virginian; to G F Worthington, Annapolis, care of Armstrong & Berry, Baltimore, per schr Tom Wood.

A PEW FOR SALE in St Thomas's Church, No. 119, south aisle. Apply to the Sexton. 1t

Feb. 15, 1840.

CHURCH VAULTS FOR PRIVATE FAMILIES.

SEVERAL VAULTS, lately built in the church-yard, or cemetery, of St Mark's Church, to be disposed of. Eequire of WILLIAM D. DISBROW, exton, &c., No. 21 3d Avenue, or 376 Bowery.

SFeb. 15, 1840 4t

REMOVAL.

CHARLES HENRY has removed from No. 142 to No. 124 Fulton-street, where the publication of the Oxford Theology will be continued.

February 8, 1840.

MRS. OKILL thinks it necessary to state, that owing to an advertisement that has appeared in the Churchman, an impression has gone abroad that she intends relinquishing her business. She takes this opportunity of stating that she has no idea whatever of giving up her school.

6 Clinton Place, Feb. 8, 1840. 3t

FOR SALE.

A PEW in St. Paul's Chapel. Inquire at the Neptune Insurance Office. If not sold shortly, it will be let for the ensuing year. Feb. 8.

JUST PUBLISHED,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 00.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,

Feb. 8. 124 Fulton street.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, hnd Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.

Just published and for sale by CHARLES HENRY,

Feb. 8. 124 Fulton st

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,

Feb. 8. 124 Fulton street.

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

SAMUEL PHINNEY, Principal.

Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev. John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq., New York; Rev. Evan M. Johnson, Brooklyn; Messrs. Brown & Bowen Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils. t May 1.

January 18, 1840.

A GENTLEMAN from England, who has had an English Collegiate Education, wishes to obtain a situation as Assistant Classical Tutor in a College, or as Classical Instructor in a highly respectable Institute, where he would not have to attend to the discipline of the school except during the recitation hours. As he wishes to prosecute his studies for the Church, salary would be but a secondary consideration. He is allowed to refer to the Rev. Dr. Hawks, of Flushing, Long Island, for testimonials of his ability, &c.; and also to Joseph Fowler, Esq., of New York. Address J. C. B., care of Rev. Dr. Hawks, Flushing. Feb. 1—3t.*

A PRINCIPAL is wanted for a Ladies' Boarding and Day School, in the most healthy and pleasant part of the city. The house is large and commodious, the school rooms elegantly furnished. The furniture will be disposed of, on reasonable terms. Applicants please address M. O., Post Office, stating name and residence, and where an interview can be had.

Jan. 17th, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.

Sept. 28. tf

Just Published,

THE CHURCHMANS' ALMANAC FOR 1840.

Orders to be addressed to

JOHN R M'GOWN, 142 Fulton-street,

The Almanac may also be obtained from the following persons, viz: Charles Stimpson, jun Boston—Z Clark, Troy, N Y—W C Little, Albany, N Y—H Hooker, Philadelphia,—A D Brunner, Baltimore,—Jos Gill, Richmond, Va. Dec. 24

POETRY.

For the Churchman.

MUSINGS.—No. IV.

THE "LEAP INTO THE DARK."

Dark hour of fate!—the touchstone of all faith
I now must grapple, and abide that test
Which, distant, I derided; but, come near,
Is wondrous fearsome and discomforting.
My recreant philosophy hath turn'd the heel,
And left my soul unarm'd and desolate.—
Soul, did I say?—ha! how the giddy brain
Is prone to muster up its old conceits,
And make me rave of things that never were.
There is a mystery within, I know,
That doth exalt this clod to man's estate,
And gives him empire over all things else:
But "life eternal" is a crafty tale,
Which my dissolving nature now belies.
And what is death?—yet sooth I hate that word,—
It hath a meaning that doth fellowship
With such unwelcome thought.—To be pent up
In an unwindowed cell, and there, forgot,
Go mouldering down to nothing!—yielding forth
My substance to enrich a churchyard soil!—
I do abhor the doom, yet must not shrink,
And dastardly for vain existence strive.—
No! speed your utmost now, ye dwindling sands;—
Death,—grave,—eternity,—I dare them all!

Hail, land of shadows!—ye dead myriads, hail!
Make room adown your chambers for a guest!
Right valorous I'll tread,—but oh! 'tis black—
Black as primeval night, and foul as hell!—
Would but some friendly spirit now, unask'd,
Flit hither with a light to guide me through!—
I even would accept the Christian's hope,
Though all fallacious—Hist! I hear a step,—
Who comes?—Come on!—for I must speak it out,—
Though all fallacious, it would be a staff
To stay me while the agony goes o'er.

Now horrid fancies thicken on my sense,—
I hear that step again in close pursuit,—
I see, or deem I see, the uncouth forms
Of fabled fiends stalk out,—and there's a voice
Deep muttering from beneath,—prepare!—prepare!
And from above there thunders in mine ear,
The hour,—the hour is come!—wide yawn, thou depth,
Perdition's portal!—take the unwash'd soul!
Now light unearthly offers to mine eye
A blazing brink; misshapen beings thence
Fly up, and screaming, skim the dusky air,
Vultures, impatient for a coming feast!—
And pendant from on high, adown the gulf
Hangs the dire catalogue of all my guilt,
My summons now to everlasting death.

* * * * * * * * * * *

Beyond the cavern's nether verge remote,
Ten thousand midnights roll their mingled gloom
In sullen pomp along a starless sky;
The lurid glare that gave the glimpse of hell,
Fails from my o'erstrain'd vision, and my feet
Do grope reluctant, yet constrain'd, along.
I cannot flee: these palsied, tottering limbs
Can succor me no more. This falt'ring tongue
Can call no rescue,—life and time are o'er,—
I touch the precipice,—and leap the Dark!

"BLESSED ARE THEY THAT MOURN."

BY WILLIAM C. BRYANT.

O, deem not they are blest alone
Whose lives a peaceful tenor keep;
The power who pities man, has shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lids that overflow with tears;
And weary hours of wo and pain
Are promises of happier years.

There is a day of sunny rest
For every dark and troubled night;
And grief may bide an evening guest,
But joy shall come with early light.

And thou, who o'er thy friend's low bier,
Sheddest the bitter drops like rain,
Hope that a brighter, happier sphere,
Will give him to thy arms again.

Nor let the good man's trust depart,
Though life its common gifts deny,
Though with a pierc'd and broken heart,
And spurn'd of men, he goes to die.

For God has mark'd each sorrowing day,
And number'd every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here.

A PASTORAL LETTER, TO THE CLERGY AND CHURCHES IN THE DIOCESE OF WESTERN NEW YORK: On the regulation of the Convention enjoining Monthly Collections for Church objects. By WILLIAM H. DE LANCEY, D. D., Bishop of the Diocese of Western New York.

(*Concluded.*)

The simplicity of this plan of collections constitutes an additional enforcement of its claims. The Convention here proposes no religious machinery, no organization beyond the existing arrangements of every parish. It invokes the liberality of all, both rich and poor, according to their several ability. It calls upon every congregation in union with it, to unite in this effort of Christian benevolence and duty. The mite of the poor and the abundance of the wealthy here flow together, to swell the stream of good. It creates seasons of beneficence for the whole Diocese, when the recollection that other brethren, some perhaps of feebler means, are opening their souls to the visitations of mercy, and their humble treasures to the cause of God, may excite and stimulate our own zeal and liberality.

This plan of monthly collections commends itself to your approbation on another ground. It carries out the great principle of systematic charity, according as God prospers us, sanctioned by St. Paul; and which ecclesiastical history informs us was in primitive times the great means of sustaining the Church in periods of want and wo. Commended as it is by its Scriptural and primitive character, we may add that the moral value of habituating your own minds and those of your children to a practical interest in these important objects of the Church, cannot be too highly estimated, or too urgently enforced. It is thus, as one means, that the pervading and absorbing influence of the world upon the soul will be counteracted; and the overwhelming monopoly of its best affections by things that are seen and temporal be arrested, and dissolved. It will be a monthly season of practical thanksgiving to God for His varied mercies—a set day to open your hands wide unto your poorer brethren in the land. Order and system are characteristics of all the appointments of Divine wisdom. They mark the career of His physical agents—of the sun that rules the day, and of the moon and stars that govern the night. They signalize His spiritual and moral arrangements, and one of the formal injunctions of an inspired Apostle is, "Let every thing be done decently and in order." Our plan brings into the exercise of our benevolence this wise and hallowed principle, and aims to excite in the heart and conscience, not any fitful and transient emotions of charity, but that abiding sense of obligation which is the only security for a permanent and faithful discharge of the duty of giving to the cause of God.

But further, this plan of monthly collections is churchmanlike in its provisions. It is encumbered by no extraneous action of irresponsible bodies. There is no novelty introduced merely to catch attention. It is a manly appeal to the consciences and judgments of both clergy and laity. It employs only the recognized authorities of the Church in conducting the benevolent operations of the Diocese. The Bishop, the Standing Committees, the Pastors of the Churches, the Parish Officers, the Treasurer of the Diocese, these are the regular and known agents of the Church or of the Convention, to whom in this matter they are all responsible. Thus it is emphatically the action of the Church. The clergy are strengthened in their appeals to their flocks, by the authority of the Convention, and the laity are incited to liberality, by the fact that all the congregations of the Diocese are unitedly pursuing this clear path of duty and usefulness under the same high sanction.

This regulation of the Diocese is also truly evangelical in its character, embodying a principle born of the Gospel, appealing to Gospel motives and example, nurtured by Gospel feelings, leading to results which the Gospel commends, and seeking to open the hearts of both donors and recipients, to the gracious and sanctifying influence of the same blessed fountain of hope and life.

Compliance with this regulation will enable us to fulfil our obligations. As a Diocese we are plainly bound to meet the demands which our own Diocese presents. We are equally bound to do our full share in sustaining the general institutions of the Church. We are no less bound to labor, with our other brethren, to promote, under the clear leadings of Providence, the cause and Church of Christ throughout the world. All these obligations rest upon us as a Diocese. How are they best to be fulfilled? Obviously by the united and vigorous co-operation of all the Churches of the Diocese in this work of Christian benevolence. Here too, we labor with a fair prospect of success. Wherever the plan of monthly collections has been tried, it has succeeded in augmenting the contributions of the parish from four to eight fold. The working of this plan may be judged of in this way. We have in round numbers, one hundred congregations in this Diocese. If each congregation made these collections regularly and faithfully every month, and the sum collected was only *one* dollar per month, the annual proceeds in the whole Diocese would be $1200. If *two* dollars per month were raised, the annual proceeds would be $2400. If *three* dollars per month were raised, the annual proceeds would be 3600. If *four* dollars per month were raised, the annual proceeds would be $4800. If *five* dollars per month were raised, the annual proceeds would be $6000. It is easy to be seen how such a plan will increase and expand with the expanding necessities of the Church, and the increasing zeal and liberality of the Diocese.

The operation of this plan will enable us to meet the crisis which will arise in our Missionary affairs upon the withdrawal of the pecuniary aid now furnished to us with such liberality by the other Diocese. The present year will probaby be the *last* during which we shall receive the full amount of support hitherto extended to this part of the state, by our brethren of that Diocese. The funds from that quarter will rapidly diminish; this diminution is to be met by increased exertions and liberality on our part, in order to sustain the weaker Missionary Parishes, and to establish new stations. Those Missionary Parishes now in receipt of the stipend whose strength and means will, if drawn out, enable them to stand on an independent footing, should immediately prepare themselves to assume such a position, and the whole Diocese brace itself for the responsibilities and demands which they will so soon be required to meet. The expense of our present Missionary establishment in the Diocese, if all the stations were filled, would be about $6000. From twelve to twenty new stations could be established at once with most promising prospects, had we the means of sustaining the Missionaries in them for three or four years by the Missionary stipend. Frequent applications, too, are made by young men desirous to enter the Ministry for aid in obtaining the requisite preparatory and Theological education. Hitherto the contributions of the Diocese have been wholly disproportionate to its wealth and prosperity. One reason of this is because no system has been adopted to bring out the liberality and zeal which exist within our borders.

In the faithful application of this plan, we have a great advantage in the fact that no other modes conflicting with it are in general operation amongst us. The open field is before us for exertion. In consequence of pre-existing associations for benevolent objects, voluntarily responsible to the Church, other Dioceses have been precluded from direct action of the Church, through the Convention. No obstacles of this kind exist here. Indeed, independently of the host of objections which on other grounds, both of principle and expediency, resist their establishment, Societies would be wholly ineffective and torpid in a Diocese situated as is our Diocese. In such a position, untrammelled by any existing Societies, empowered to adopt a mode of contribution evangelical in its origin, primitive in its character, Churchmanlike in its principle and simple in its operation, and with the urgent necessities of the Diocese staring us broadly in the face, the obligation of doing what we have to do with our might, is as imperative as the prospect of success is flattering. As an earnest, I trust, of what may be expected from he liberality of our Lay brethren, I would repeat what I mentioned at the Convention at Rochester, that a Lay gentleman of the Diocese has placed in the hands of the Treasurer of the Diocese a written engagement to pay $1250 for the support of two Missionaries in the Diocese for five years from the first of January next, payable in quarterly payments. Let us then take this tide in our affairs at its flood. The time, my brethren, for strenuous and liberal action, has arrived. The authorities of the Church invoke your aid. The laws of the Convention bind your consciences. The obligations of the Gospel are upon you. The decisions of a sound judgment enforce liberality. The necessities of the Diocese exact it. The voice of inspiration speaks in its behalf. The thousand blessings you enjoy at the hands of God, enjoin it. The melting tones of a Saviour's voice proclaim to you from the cross on which He bled, and from the glorious throne in heaven, where He now maketh intercession for us all, the touching command, "freely ye have received, freely give."

When from viewing the rich landscapes with which our Diocese abounds, its thrifty farms, its fertile fields, its herds and flocks, its well-wooded forests, its valleys clothed with corn and wheat, its towns expanding into cities, its rivers studded with castlelike factories, its numerous lakes bearing on their noble bosoms the agents of wealth, its long lines of canal and railroad supplying the facilities of rapid, certain and easy intercourse—when from contemplating these results of the Divine blessing on human enterprise and skill, in a climate untainted by the breath of pestilence, where the summer's suns burn not, and where the dreariness of winter is subdued by the rapid means of conveyance which its severity supplies, a country where absolute want can hardly be said to exist, except in cases of incorrigible idleness or crime—we turn and ask ourselves, what shall we render unto God for all the benefits He hath conferred upon us? Who can repress the conviction, that the deep gratitude of our hearts, the faithful consecration of our lives to God, and the free application of our wealth to His blessed cause, are but a feeble return for all these multiplied and unceasing favors?

And when to this array of temporal mercies we annex the civil and religious privileges so amply and securely enjoyed by us all, and remember that through the infinite merits of the Divine Saviour, who confers them, we are encircled by the means of grace, and stimulated by the hopes of glory, it would seem as if there could be but one emotion predominating in our bosoms, the emotion of gratitude—but one determination controlling our minds, the determinationt to walk before the Lord in the land of the living—but one desire burning in our hearts, the desire to hold ourselves, body and soul, talents and wealth, time and mind, at His command, who hath ransomed us from death, shed upon us the light of life, and called us to immortal joys and honors at the right hand of God.

Most earnestly and affectionately commending this whole subject to your devout consideration, and fervently imploring through Christ our Saviour the Divine blessing on it and you, I subscribe myself, in the faith and hope of the Gospel, your servant in the Lord,

WILLIAM H. DE LANCEY,
Bishop of the Diocese of Western New-York.

A notice subjoined to the above, directs, that "in transmitting funds to the Treasurer, be particular to name the *Church* from which they come, the *amount* sent, the *object* for which the money is designed, and address—*William S. Philpot, Esq., Diocesan Treasurer, Canandaigua, Ontario County, N. Y.*

"The Reports of the Missionaries are to be handed or sent to the Bishop of this Diocese at or before each Convention."

FEAST OF TABERNACLES.

The three great festivals of the Jews, were the Passover, the Pentecost, and the Feast of Tabernacles. The first corresponds to our Easter, the second to Whitsuntide, and the last to Christmas; when the Son of God, the divine word was made flesh, and tabernacled amongst us. It will not be unseasonable therefore to give some account of this solemnity. In Leviticus, c. xxiii. v. 33, we read, "And the Lord spake unto Moses, saying, speak unto the children of Israel, saying, the fifteenth day of the seventh month shall be the Feast of Tabernacles for seven days unto the Lord. On the first day shall be an holy convocation; ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the Lord," &c. In Numbers xxiv. 12, &c., the reader will find more particulars.

This feast of tabernacles, (so called because the people dwelt in tabernacles or tents,) lasted, as we learn from the above passage, eight days, and began on the 15th of the month Tisri, which answered to part of our September and October. It was instituted by God, for a memorial of the Israelites having dwelt in tents or tabernacles, while they were in the desert; or else, according to others, in remembrance of the building of the tabernacle; with a typical view, as many suppose, to the incarnation of the Messiah, to his pitching his tabernacle, in human flesh, among us. The design of this feast was moreover to return God thanks for the fruits of the vine, as well as of other trees, which were gathered in about this time; and to beg his blessing on those of the ensuing year. No feast was attended with greater rejoicings than this, which was owing to the expectation they were in of the Messiah's coming, and for which they then prayed with particular fervor; nay, the days of the Messiah were styled by the Jews the Feast of Tabernacles.

The following are the principal ceremonies which were observed in the celebration of this feast:

1. They dwelt, during the whole solemnity, in tents, or booths, made of boughs of trees, like bowers, in the open air; and frequently pitched on the tops of their houses, which the reader need not be informed, were flat, and like terraces.

2. They offered every day a great number of sacrifices, besides the usual ones, of which there is a particular account in the xxixth of Numbers. It is observable that one bullock less was offered every day, than that aforegoing.

3. During the whole feast they carried in their hands branches or posies of palm-trees, olives, citrons, myrtles, and willows. These they tied with gold or silver lines, or with ribbons; and did not leave them all the day, but carried them with them even into the synagogues, and kept them by them all the time they were at prayer. With these in their hands, they encompassed the altar, singing, Hosannah, that is, Save, I beseech thee; by which words, taken out of the 118th Psalm, they prayed for the coming of the Messiah. These branches bore also the name of Hosannah, as did the name of the feast: on the last of which they presented at the temple the first fruits of their latter crop, or of such things as were the slowest in coming to maturity. It deserves attention, that in the same manner was Jesus Christ conducted into Jerusalem by the believing Jews, who looking upon him as the promised Messiah, expressed an uncommon joy upon finding in him the accomplishment of those petitions which they had so often put up at the feast of tabernacles. See Matthew xxi., 8, 9. They walked every day, so long as the feast lasted, round the altar, with the forementioned branches in their hands, singing Hosannah: during which ceremony, the trumpets sounded on all sides. On the seventh day of the feast they went seven times round the altar, and this was called the Great Hosannah. Upon the last day of the feast they used to repeat their Hosannah often, saying, "For thy sake, O our Creator, Hosannah; for thy sake, O our Redeemer, Hosannah; for thy sake, O our Seeker, Hosannah;" as if they addressed themselves to the Trinity to save and help them. There seems to be an allusion to this ceremony of surrounding the altar, &c., in Rev. vii. 9, wherein St. John describes the Saints as walking round the throne of the Lamb, with palms in their hands, the emblems of victory and triumph, and singing the following hymn: "Salvation cometh from our God, and from the Lamb."

4. But one of the most remarkable ceremonies performed on this feast was the libations or pouring out of the water, which was done every day. A priest went and drew some water in a golden vessel, at the pool of Siloam, and carried it into the temple, where he poured it on the altar, whilst the members of the sacrifice were upon it, (but first mixing some wine with the water,) at the time of the morning service, the people singing in the mean time the words out of the prophet Isaiah, "With joy shall ye draw water out of the wells of salvation." As, according to the Jews themselves, this water was an emblem of the Holy Ghost, Jesus Christ manifestly alluded to it, and pointed to the completion of what was figured out by these ceremonies, when he said to the people, on the last day, that great day of the feast, (that is, of tabernacles,) "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." This he spake of the Spirit, (adds the evangelist,) which they that believe on him should receive, &c.—John vii. 37, &c. Thus, as this festival was commemorative of God's favor to them, while they dwelt in tents and tabernacles in the wilderness, and was designed to remind them of their short and pilgrim state here below, (see Psalm xxxix. 12,) so was it intended to foreshadow that future dwelling of the Messiah, in the tabernacle of human flesh, whence their greatest comforts were to flow, and through whom they, and all mankind, were to receive the water of life, the spirit of grace.

The modern Jews having now no opportunity of going to the temple, nor of performing all the ceremonies prescribed by Moses, make, each for themselves, in some open place, an arbor, or bower, of the branches of trees, hung round about and adorned as much as they can. There they eat and drink, and sometimes lie; such as are sick or worn out with age, are dispensed with from observing this ceremony; and when it rains hard they are permitted to retire into their houses. They have added a ninth day to the festival, which is called the joy of the law, because on this day they complete the reading of the Pentateuch.

We must not forget to observe, that the Jews, during the whole solemnity, used, and continue to use, all imaginable expressions of an universal joy, still keeping within the bounds of innocence; such as feasting, dancing, continual music, and such vast illuminations, that the whole city of Jerusalem was enlightened with them. The greatness of these rejoicings, and their happening in the time of vintage, hath made some authors believe that the Jews were wont to sacrifice to Bacchus. Plutarch mentions this, as well as Tacitus. The Jews, attending to their oracle Maimonides, are so strongly persuaded that the branches of the citron-tree are essentially necessary at this festival, that such as live in Germany and other northern countries, send into Spain, and endeavor to get one every year with the citrons upon it. When the feast is over, they offer the citrons, as a great present, to their friends.

If the Jews celebrate with such joy a festival figurative only of expected blessings, with what holy and exalted pleasure should we reflect upon the present season of felicity; when we commemorate the nativity of him who was made flesh, and dwelt among us, that he might save us from our sins, and exalt us into heaven! Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God! Rev. xxi. 3.

SKETCHES OF JERUSALEM, BY C. G. ADDISON, ESQ.

Entrance of Jerusalem.

The bright sunny weather we had so long enjoyed had now left us; dark, driving clouds flitted across the heavens, the wind blew cold, and howled fearfully among the rocks, and we approached Jerusalem through one of the wildest, gloomiest scenes of desolation I ever witnessed.

After riding for nearly three hours through the same dreary and solitary country, throughout which the dwelling of man was nowhere visible, we ascended a slight eminence, and the landscape then began to unbend and relax a little of its stern and barren aspect. Olive woods were seen in front, and above a short screen of refreshing foliage appeared a white cupola, which was immediately hailed as *El Khobbs! Jerusalem!* Pushing our horses onwards to the summit of the neighboring hill, behind which, in our advance, the small portion of the city had disappeared, we suddenly came upon a scene, imposing from its contrast with the country we had lately traversed, and certainly one of the most interesting in the whole world.

Above the olive woods in front, seated on the eminence, appeared a line of houses, domes, and minarets, conspicuous among which, and high above all, were the white cupola of the Church of the Holy Sepulchre, and the dome of the mosque of Omar. To the left of these rose the Mount of Olives, a lofty and picturesque hill, scattered over with olive trees, and crowned with a mosque and a Christian church.

We descended to the olive groves, and after passing several sepulchral excavations in the adjoining rocks, we came to a long range of stone battlemented Saracenic walls, and entered the city of Jerusalem by a lofty Saracenic gateway, called the *Bab el Scham*, or "the Damascus gate." We then traversed a narrow street, between dark gloomy buildings of stone, which were furnished with a few narrow windows, with pointed arches stuck here and there without any order or arrangement. The dulness of the day, and the gloomy silence and desertion of the streets, presented a most saddening and melancholy spectacle. The rain began to patter upon the stones, and the clouds, chased along by the wind, threw a mournful obscurity over every object. A few Arab women, shrouding themselves under the porch of a mosque, and here and there a solitary Turk gathering his scanty garments tight about his meagre person, and seeking shelter from the blast, were the only objects visible in the silent and deserted city.

"How doth the city sit solitary that was full of people! how is she become as a widow; she that was great among the nations, and princess among the provinces, how is she become tributary!"

"How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven to earth the beauty of Israel!"

"The Lord has caused the solemn feasts and the Sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest."

"All that pass by clap their hands at thee, saying, Is this the city that men call *the perfection of beauty, the joy of the whole earth?*"

Truly we may now reply—"The Lord hath done that which he devised; he hath fulfilled his word that he commanded in the days of old; he hath thrown down, and hath not pitied, and he hath caused thine enemy to rejoice over thee."

THE GREAT CEMETERY OF SCUTARI.

A dark and dense grove of the cypress, stretching from the eastern shore of the Bosphorus far away over hill and valley, informed us that we were now passing the last resting place of the Osmonlie. The mournful forest, through the purpling twilight which now shaded the landscape, appeared in its interminable length to break the very boundary of the horizon, and cast its gloomy shadows into some realm beyond. It has been made to extend itself through this long line of spectral solitude, upon the strength of a presentiment among those who throng the opposite shore, that they will one day be forced to relinquish their European possessions, and return into Asia, from whence they came. They, therefore, enjoin upon their surviving friends, that their remains shall be laid here, where they may rest with a better hope of being undisturbed, in any event that may betide in after times.

The dark procession may be seen through every hour of the day, moving with muffled oars across the water, and slowly winding its way up a narrow path, termed the ladder of the dead, and moving on to some new grave in the distant verge of the grove, where the relic is to rest, a new cypress to be planted, and coronals of flowers cast on the fresh sod, and hung around the turbaned stone.—Thus one accession of graves and sable shade has succeeded another, till this domain of death has become more populous than the vast city itself, teeming with its countless multitudes.

Here lie side by side in one promiscuous sleep, the monarch of unrivalled power and splendor, and the humblest menial that trembled in his train; the man whose genius towered to heaven, and he whose thoughts scarcely survived their birth; the aged, bowed under the weight of years, and the infant just expanding into life; the statesman smitten from his lofty perilous post, and the assassin who dealt the unsuspected blow; the warrior whose trampled steed shook thunder from his mane, and the new recruit who recoiled from the gleam of his own weapons; the Dives of purple and gold, and the Lazarus who lay at his gate; the libertine of lust and promise, and the erring one whom he left believing and betrayed; greatness and littleness, splendor and poverty, purity and pollutions, are thus mingled and massed together in a wide and undiscriminative grave.

Nor does the sad spectacle stop here; it points with melancholy presage to the clustered dwellings which swell from the opposite hills. The voice of health and the song of merriment, may now echo through the halls of that sumptuous city, and mingle their notes of gladness with the hymn of the wave, as it greets the enchanted shore; but the day is not distant when they, from whose hearts these joyous accents break, will be brought hither, pale and speechless, wrapped in the winding sheet and shroud, to swell this crowded sail, and widen the forest that darkens the dreary domain. So that not only they who now rejoice in the light of the sun, but generaiions yet unborn, may continue to be sepulchred here, till the judgment trump unexpectedly shall summon the quick and the dead. It will not be the contending Prophet of Mecca, whose insignia will then be revealed in the changing heaven, but he whose mission was one of kindness and love, and who mingled his tears with his blood! Alas for him who meets this Saviour as an injured friend, and a forgotten God!—*Colton.*

THE OLD CHURCHES OF VIRGINIA

Are objects of peculiar interest. They generally display more taste and architectural beauty than are exhibited in modern structures of more ostentatious pretensions. In some instances, the materials of which they are composed, excepting the wood, were imported. Many of them have been suffered to fall entirely into decay, but others are in a better state of preservation; and I am happy to learn that there is now a very general desire to protect these venerable relics from desecration and ruin.

One of the most interesting of these structures is the old Potomac Church in Stafford county. It has just reached that state of decay which produces the highest point of picturesque beauty. It is tastefully situated on the brow of a gentle eminence,

Where the ground beneath
Is ruffled o'er with cells of death.

The steeple, when I saw it, was bending, as if the slightest breeze would cause it to topple to the ground. The holy inscriptions were yet legible upon the walls within whose circuit the cattle of the fields had stalled, and the fox had made his den. A luxuriant vine had spread like mantling ivy up to the very roof, and festooned the gothic windows with its rich and delicate tracery. I regretted that I could not arrest the finger of decay at a point so touchingly beautiful and picturesque.

The depopulation of certain parts of the country, and the increase of other sects, which I am far from disparaging, have doubtless contributed to this desolation of the sanctuary. But, another cause, is the alienation of the glebes, the policy and justice of which I have always doubted. Other states have not imitated Virginia in this act, and yet their liberties are equally safe. Why should the glebe be more injurious in the hands of an intelligent clergyman than in those of any other proprietor? Whilst it diminished the burden of supporting an educated and competent minister, it did not suffice to render him independent or neglectful of his congregation.—A well-instructed clergy, of good habits, and refined deportment, is an important element of civilization, and it is questionable whether the poorer and thinly portions of the country can maintain such a one by a system of purely voluntary contributions. But this is not the place to discuss a subject of such great and various importance.—*Alexandria Gazette.*

AN INCIDENT.

The following passage occurs in the recently published memoirs of Mrs. Hemans:

"It was about this time that a circumstance occurred, by which Mrs. Hemans was greatly affected and impressed. A stranger one day called at her house, and begged earnestly to see her. She was then just recovering from one of her frequent illnesses, and was obliged to decline the visits of all, but her immediate friends. The applicant was, therefore, told that she was unable to receive him; but he persisted in entreating for a few minutes' audience with such urgent importunity, that at last the point was conceded. The moment he was admitted the gentleman, (for such his manner and appearance declared him to be,) explained in words and tones of the deepest feeling, that the object of his visit was to acknowledge a debt of obligation which he could not rest satisfied without avowing—that to her he owed, in the first instance, that faith and those hopes which were now more precious to him than life itself; for that it was by reading her poem of the Sceptic he had been first awakened from the miserable delusions of infidelity, and induced to 'search the Scriptures.' Having poured forth his thanks and benedictions in an uncontrollable gush of emotion, this strange but interesting visitant took his departure, leaving her overwhelmed with a mingled sense of joyful gratitude and wondering humility."

CONFIDENCE OF THE PRAYER BOOK.

Every reflecting worshipper who is in the habit of using our Prayer-book, must have been struck with the cheerful and confident expectation of good results from the use of means which it uniformly entertains. In the spirit of charity, it everywhere supposes, that those who address themselves to the worship of the Almighty, do so in sincerity; and in the spirit of holy faith, it as constantly assumes, that when man is faithful to his duties, God will be faithful to His promises. Hence, the service which it prescribes is pre-eminently a cheerful service. All its formularies are full of hope. They are framed in beautiful harmony with the inspired exhortation, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as *ye know* that your labor is not in vain in the Lord;" and therefore, with a scriptural consistency, they incite to pious effort by the confident assurance of success, whilst they offer not the shadow of encouragement to a presumptuous neglect of means.

Journal of Christian Education.

OBSCURITY OF PROPHECY.

Length of time, by the changes which it makes in the customs and manners of mankind, on which the figures of speech depend, and by various other means, brings an obscurity on the most perspicuous writings. Among all the books now extant, none hath suffered more from this cause, in its original-perspicuity, than the Bible; nor hath any part of the Bible suffered equally with the prophetic books, in particular passages; but, notwithstanding the great and confessed obscurity of particular parts of the prophecies, those which immediately concern the Christian Church are for the most part, so far at least as they are already accomplished, abundantly perspicuous or incumbered with no other difficulty than the Apostle's rules of exposition will remove; nor does the obscurity of other parts at all lessen the certainty of the evidence which these afford. The obscurity, therefore, of the prophecies, great as it is, in certain parts, is not such, upon the whole, as should discourage the Christian laic from the study of them, nor such as will excuse him under the neglect of it. Let him remember that it is not mine, but the apostle's admonition, who would not enjoin an useless or impracticable task, "to give heed to the prophetic word."—*Bishop Horsely.*

DELAWARE ACADEMY.
REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all of the branches, is fixed at $3 50 per term of 14 weeks. Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

ERASTUS ROOT, President.
SAMUEL GORDON, Sec'y. Nov. 16, 1839.

BOARDING SCHOOL FOR YOUNG GENTLEMEN, in Salzderhelden, near Goettingen, (Germany.)—This institution, which is intended for the education of American, English, and German young gentlemen, has for eleven years been in successful operation, and is under the management of Mr. C. C. Trott, who, after having received a classical education, served as an officer in the British Army in Spain; and then completed his studies at the Universities of Goettingen and Berlin. The course of instruction embraces all those branches which are calculated to prepare a young man for the study of any profession, or any practical career.—The German, French, Italian, and the ancient Languages, Mathematics, Geography, Universal History, Natural History, Surveying, Drawing, and Painting, Music, Dancing, Fencing, and Gymnastics. (The neighborhood of Salzderhelden is remarkable for its beauty of scenery, and salubrity of climate.)

The terms for Boarding and Instruction, including Washing, Fuel, Light, and servant's attendance, (exclusive of Italian, Music, Fencing and Dancing, and for which, if desired, an extra charge will be made,) are, for pupils of the age from 8 to 11 years, $250, and for older ones, $300 per annum, payable half yearly in advance. And Mr. Trott has permission to refer to the following gentlemen, of whom the last five named, have been personally acquainted for several years with Mr. Trott and his institution, either of whom will furnish any further particulars;

Dr. Charles Beck, Professor, Cambridge, Mass.
Cornelius Oakley, Esq., New York.
Col. S. D. Walker, Baltimore, Md.
Alex. Walker, Esq., do
Lieut. Spencer Percival, Coldstream Guards, Quebec, L. C.
Charles D. Brush, Esq., Cincinnati, Ohio.
Dr. Theodore Telkampf, do
Dr. Louis Telkampf, Professor in Union College, Schenectady, N. Y.

New York, December 21st, 1839. 3m

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.
Under the superintendence of
JOHN W. MITCHELL, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do,; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table, do.; Paraphrases on the Collects.

NSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism, Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1; do. art 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 58 volumes, numbered consecutively. at 20 cents per volume, or $11 60 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set

THE CHURCHMAN

Is printed and published for the Proprietors, at No. 124 Fulton street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun..........Boston, Mass.
Rev. Charles Burroughs..........Portsmouth, N. H.
Sidney Babcock..........New Haven, Ct
S. Barnard..........Buffalo, N Y
Oliver Steele..........Albany, N. Y
John W. Jones..........Louisville, Ky
Z. Clark..........Troy, N. Y
Arius Nye..........Marietta, Ohio
Geo. W. Donohue..........Philadelphia,
Rev. E. E. Ford..........Augusta, Ga.
A. E. Miller..........Charleston, S. C.
P. E. Demill, Esq..........Detroit, Michigan.
Armstrong & Berry..........Baltimore, Md.
Rev. F. F. Peake..........Fayette, Mo
Messrs. Hotchkiss & Co..........New Orleans.
Rev. Samuel R. Crane..........Ohio City, Ohio.
Smith & Crowell..........Maumee City, Ohio
Ruffin Smythe..........Randolph, Tenn.
Rev. J. T. Wheat..........Nashville, Tenn.
Messrs. Bell & Entwistle..........Alexandria, D. C.
Henry H. Hoffman, PostOffice Clerk,..........Quincy, Ill,